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APRIL 20, 196

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FROM THE CO-PRESIDENTS' VIEWPOINT

THE approach of Mother's Day, Father's Day and Children's Day —the first of them being observed by an increasing number of churches as "the festival of the Christian home" and the whole season offering an opportunity for the interpretation of family life and relationships in Christian terms —will doubtless lead many pastors and lay leaders to ponder again a series of the sayings of Jesus that are in varying degree perplexing.

One such saying is found in *Matthew* 10:34-39. In it the Master anticipates that when his summons comes to an individual who with his whole family has always been an adherent of another religion, the commitment of such an individual to Jesus will likely involve some disturbance if not a complete rupture in the family relationship that had theretofore prevailed. "For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's foes will be those of his own household. He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me."

Counterpart to that is Jesus' saying recorded as a sequel to the story of the rich young ruler *(Matthew* 19:29, *Mark* 10:29,30, *Luke* 18:29,30) in which he asserts: "Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time . . . and in the age to come eternal life."

Some readers of this article who know their Bibles well enough will by now have recalled another passage of similar import. Jesus had been busy with what appears to have been the usual round of healing and teaching, on this occasion in a private home, which of course was crowded. Someone brought him word that his mother and brothers were outside "asking to speak to him." And his reply *(Matthew* 12:48-50, *Mark* 3:33-35, *Luke* 8:21), while not a refusal to see the members of his family, has an apparent brusqueness about it: " 'Who is my mother, and who are my brothers?' And stretching out his hand toward his disciples, he said, 'Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother, and sister, and mother.' "

Without doubt the most striking of these sayings, one that only Luke records (chapter 14:26,33), reads: "If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. . . . So therefore, whoever of you does not renounce all that he has cannot be my disciple."

A study of the context of each of these sayings will make it abundantly clear that Jesus was not minimizing the values and claims of family life, filial duty and parental love. He was rather insisting that the claims of God and therefore of Christian commitment are on an "all or nothing at all" basis. And what set me to thinking about this again and to rereading these sayings was a report that came to my attention of a sermon preached in Zion E and R Church, South Bend, Ind., by the Rev. Edward W. Brueseke, which he summarized as follows:

"A husband who loves his wife more than he loves God does not love her with a very great love. He may cater to her every whim because he is afraid of her, or adjust himself to her dominating personality because he is dependent upon her. But when she needs strength and stability in him to lean on, he may run or collapse because the love he gives her does not spring from strength of character but from weakness.

"A parent who loves his child more than he loves God does not love him with a very sound love; in fact he may not really love his child as a unique person at all. Instead, he may think of his child as an extension of himself and ruin this young life by parental dominance, indulgence or other neurotic behavior.

"A person who loves himself more than God does not have much of a self to love, for this means that he makes himself God and operates not from a base of sound principles and mature judgment but from whim and fancy and conceit and caprice, which mark him as a person who is both arbitrary and irresponsible.

"To love God more is not to love our families and friends less but rather to be ourselves grounded in a love that is neither hypocritical, neurotic nor capricious. The man who subordinates his love of others to his love of God is able to really love his father and mother and wife and children—yes, even his enemies—because his love is rooted in the mature judgment of God's truth and the sound principles of God's justice."

One inference I draw from this sermon report is that here is a pastor who does not hesitate to wrestle with those perplexing parts of the Bible such as are quoted above, but who can cast about such passages interpretations that are defensible in terms of the Christian ethic.

James E. Wagner

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

UNITED CHURCH HERALD

VOL. 4, NO. 8 APRIL 20, 1961

COVER STORY: We now enter the season of the year when the church emphasis is on National Family Week (May 7) and the Festival of the Christian Home (May 14). It is also the season when spring and summer brides (and bridegrooms) are putting the finishing touches to wedding preparations.

It seems an appropriate moment, therefore, to emphasize the fact that weddings and families—in view of their possibilities for weal or woe—are one of life's basic and primary institutions. We are happy to publish in this issue the extremely perceptive article "Marriage for keeps" (page 8). The photo of a couple leaving Riverside Church in New York, following their recent wedding, is by Wide World of New York City.

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This is our world an

Are we Christians now prepared to

"pay any price,
bear any burden,
meet any hardship,
support any friend,
oppose any foe
to assure the survival
and the success"

of the Christian faith an

LOOKING at our contemporary world, a thoughtful person could feel deeply encouraged and even elated if it were not for three facts, which taken together or singly are enough to put a crimp in any merely optimistic expectations. The three facts are: multimegaton bombs ready to reduce our national societies to unrecognizable desolation, the struggle between communism and the West, and the appalling human, personal misery that lies all around us. Let us see first whether or not it is true that aside from these dark clouds we have reason to feel encouraged.

Look at some central features of the world that is now going to pieces. In the West it was a world that had made a religion of nationalism. Even now, a world society with a comprehensively sovereign world government, moving toward the reduction of all political and cultural differences and the creation of a universal way of life, is an unlikely and also a profoundly unwelcome prospect. But nationalism as we have known it in the past three hundred years has, like Christian denominationalism, outlived its usefulness.

On the domestic level nationalism pulled men together; on the world level, which is the level on which we must now operate, it pulled them apart. Nationalism gave men something greater than self to live for but at the same time tended to shut men off from the family of God as a whole. Even for Christians, singing in their churches "In Christ there is no East or West," national loyalty has been far stronger than the concept of one family under God. In our own nation one is permitted to assert the supremacy of God provided God is a good American. So from the spiritual as well as the political and economic standpoint nationalism became an obstacle to human well-being.

In the fullness of time God sent his scientists and technologists, and under their attack nationalism is giving way. The new, resurgent nationalism of Asia and Africa must be viewed as a way in which men and women are asserting their dignity as human beings. But the new nations prove, even more than the old, that traditional nationalism is finished. For in the very moment that their plea for independence is answered, their plea changes to "Help us or we perish!" One-humanity-under-God has thus, for the first time in history, a chance to move from a theoretical or spiritual concept toward practical reality.

This is wonderful, exhilarating. For poets, dreamers, humanitarians, believers, it is cause for elation. Pity, only pity, for those persons and organizations in our own country for whom the United Nations is a threat rather than an inspiring symbol and a foundation stone of long-delayed world community! To take the material framework of true world community provided by technology and to give it the political, spiritual and human bonds it cries for—what an exhilarating opportunity that is! And here the Christian mission has an immensely important task, even if Christianity does not, as we once expected, become the universal religion.

The world of yesterday was a white man's world, with mischievous consequences to all men—to their bodies and to their spirits. The notion of racial superiority is one of a long series of false gods that men have created in the effort to establish their human worth. If we cannot be God, so runs the unconscious spiritual reasoning, we can at least be little gods lording it over some minority or alien group.

This tendency will not be cured when white-skinned men and dark-skinned men work and worship and live together. We shall then only have abolished one of the worst ways in which

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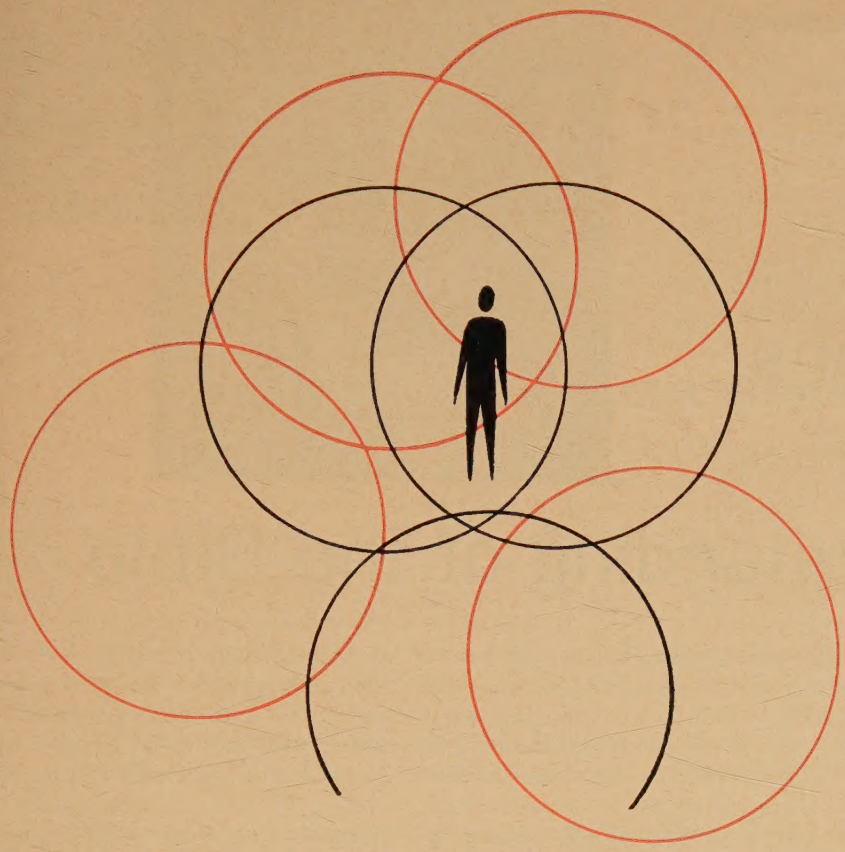
our obligation

HERMAN F. REISSIG



he Christian cause in our time?

men try to make themselves great. The struggle is painful and the white man may yet suffer real injustice for having himself too long postponed justice. But since we human beings relinquish our idols only under severe pressure, thank God for the pains that are now upon us!

How exhilarating to live in a time when, at last, the absurd and obnoxious walls between the races are coming down! Does it not strengthen one's faith in the God who "will not fail nor be discouraged till he hath set justice in the earth"?

We should also feel greatly encouraged to see colonialism passing out of the world picture. Colonialism is a perfect illustration of that mixture of good and evil that is characteristic of so much human enterprise. At the heart of colonialism was a very great evil—perhaps the greatest of evils—for colonialism was essentially the use of people and their resources primarily for the benefit of other people. Everything is wrong when man is approached not as an end in himself but as a means to another man's enhancement. For all the wracking troubles accompanying the abolition of the colonial system, what morally sensitive person could be content in a world in which one-half of the human race was used for the benefit of the other half?

Let us rejoice, also, that everywhere reactionary and feudalistic governments are in danger before the demands and the wrath of their people. If the wind blowing across the world sometimes becomes a damaging whirlwind, what Christian worshiping the God of justice wants to go back to a world run by the few for the few? Do the revolutions move too fast? They almost always move too fast when those in control of unjust systems move too slowly. Witness Cuba and the Congo! Justice thwarted turns to wrath, but let us be glad that justice cannot forever be thwarted.

In the world that is dying, there was for the majority poverty, disease, illiteracy without hope! Now there is at least a chance that more than just a handful of God's people will have opportunity to develop their personal resources. Amid the tumult, this is cause for elation.

And finally, complacency about the future of the Christian movement is disappearing. That also is a good thing. For the "old-time religion" was not fit to survive. Even when it was the old-time liberal religion of American Protestantism, it was not good enough. Jesus had no chance of reigning "where'er the sun doth his successive journeys run" when the followers of Jesus talked much about justification by faith and were largely indifferent to injustice, when their words about love were eloquent and their deeds of love were hardly the faintest adumbration of the love that lays down its life for the brethren. Thank God our superficial, easygoing churches must now reform themselves or go beneath the boiling waters of God's judgment!

In sum, as God lives, that old world had to go to pieces! God sent scientists, businessmen, labor leaders, statesmen, teachers of love and justice, writers—sent them often in deep disguise—to blow their trumpets against the walls of Jericho. And the walls are crumbling. St. Paul admonished us to "rejoice in the Lord." We ought also to rejoice in the revolution of our time. As Robert Frost put it in the poem read at the inauguration of President Kennedy:

The turbulence we're in the middle of
Is something we can hardly help but love.

It is exhilarating. This could be the best of all times for the human spirit. For it is a world that is ready for everything we can deliver. Brains, heart, stamina, courage! So profound are the changes, so complete the overturning, so great the opportunity that one might

(Continued on page 30)

JOHN SUTHERLAND BONNELL

Suggestions for a Better Understanding of the Bible

IN ALL the literature of the world there is no book that has contributed so richly to the upbuilding of character as the Bible. It leads us to God and teaches us his will. Yet few people know how to read this book. This is true even of many professing Christians and church members.

Daily Reading

Some make a practice of reading exactly one chapter a day, but if you press them to tell you what help they get from this reading, they are vague and uncertain. In the course of a conversation a woman said to me: "The Bible is a wonderful book. I just wouldn't dream of commencing the day without reading my chapter." But she wasn't able to recall anything from her reading, and confessed that that was true not only on the day of our interview but on every day.

I am only concerned here with the Bible as a practical guide to life. Here is a method for the daily reading of the Bible that has proved itself of definite value to many people.

First, commence with a book of the Bible and continue to read small installments in that book until you have completed it.

Second, keep on reading until you come to a verse that you can feel is God's "marching orders" for you for the day. Don't be afraid to mark your Bible. Underline that verse and let it search every area of your life. Carry that verse with you through the day. It will be as a staff on your journey. In many a trying hour it will steady and inspire you.

Third, mark the place where you have finished reading and commence with the next verse the following day. It may be advisable for you to tarry on the one verse for several days or even a week until the full implication of its teaching has brought itself to bear upon your life. You will find that in many cases you may have read ten verses or fifteen before coming to the one that you feel is God's message for the day.

Fourth, always preface your reading with a brief prayer that God's Holy Spirit will bring the truth of his Word to bear upon your heart.

If you persevere in your daily reading, you will be given messages that will meet the deepest needs of your life; that will send you forth to face the experiences of the day with head erect and a brave heart. I predict too that sometimes you will be startled by what God will say to you. Out of the written Word he will speak directly to you, and will bring to your mind hidden faults and failings to which you have long been blind.

Fifth, when you have allowed God's message to search your heart, a prayer of thanksgiving for an accession of spiritual strength or a prayer of confession and penitence for your mistakes and failures will well up within you. Make every day a day of new beginnings and of fresh consecration to the service of God. Having sought and found God's forgiveness for the wrongs of the past, turn your back resolutely on these failures and face the new life which by the grace of God is opening up before you.

Strong Guidance

Sixth, be sure to keep inviolate this period for the daily reading of the Bible. Before long it will begin to bear fruit. Many of the texts with which you begin the day will remain fixed in your memory, and they will be a source of strength and guidance to you just when you need them most.

A businessman said to me recently: "Sometimes after waking in the morning I am almost appalled by the thought of all the duties and appointments that await me in the next eight or ten hours. Then I repeat to myself these texts of the Bible: 'In quietness and in confidence shall be your strength' and 'Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.' It is astonishing," he said, "how quickly the load is lifted, when once I become aware of God's presence and God's help. The strain and the tension go out of the day and there wells up within me a feeling of peace."

Dr. Bonnell is the minister of Fifth Avenue Presbyterian Church in New York City. Photo by Religious News Service.

A Functional Beauty

THIS co-editor has been startled, in view of the general enthusiasm for *The New English Bible: New Testament* reviewed favorably by Dean Luther A. Weigle in the March 23 issue of the *Herald,* to receive several vehement protests. The gravamen and core of the attack is that the members of the translation panel—headed by Professor C. H. Dodd, an outstanding Congregational scholar—have flattened out and toned down the Bible by using the contemporary in idiom and style. These critics prefer the venerable form and poetic archaism of the 350-year-old King James Version. For informed Protestant readers, the Holy Scriptures represent a record of God's self-revelation. From it they seek a better knowledge of God's will. The language in which God's revelation speaks should be, therefore, as direct and as relevant as it can be. So it is that while a translation cast mainly in the terminology of our own day may not possess the dignified grandeur of the Elizabethan age, it still may contain an immediacy of meaning vastly more important for our spiritually and ethically confused time. Granted that some *New English Bible* changes seem to be mere pedantry and busywork, the translation does possess a vital and functional beauty. We welcome it.

"You Can Always Tell a Jew"

YOU can always tell a Jew," declared our "Christian" friend who has just returned from a holiday in Miami. Whereupon he proceeded to describe the physical or quasi-physical characteristics of Jews. According to responsible anthropologists, however, there simply is no real Jewish physiognomy. The American Jew of Eastern European ancestry is not typical. The fact is that there are three stocks or races in the world—the Negroid, the Mongoloid and the Caucasian. These groups have combinations of physical differences (color, head form, hair, stature) that are inherited and do set them apart from each other. The Jews are members of all three stocks and bear the cultural marks, the profiles, the skin coloring of a hundred lands. There is the tall, flaxen-haired German wife of the Italian scholar, the swarthy and large-framed Turkish chauffeur, and there is the blue-eyed and fair-skinned Johannesburg homemaker. There is no genetic similarity among them, but this one characteristic all Jews have in common—a religious or cultural or language heritage. Discussing the Jewish physiognomy, I referred my friend to the description of Sarah, Abraham's wife, in one of the Dead Sea Scrolls. "How fine is the hair of her head, how fair indeed are her eyes. How pleasing her nose and the radiance of her face. How lovely her whiteness. And with all her beauty there is much wisdom in her. . . ."

An Overwhelming Majority

AS CHURCH after church in the Congregational Christian fellowship votes "Yes" on the proposed Constitution for the United Church of Christ *(see report, page 33)*, it is obvious that these congregations feel they are ready to move forward in the united witness of a committed Christian churchmanship for Christ and his redemptive power. Even though the advancing movement toward union has been interrupted and delayed by injunctions, lawsuits and brash individual attempts to disrupt the orderly democratic processes out of which the movement has grown, there can be little doubt that the great majority of the churches will in God's time be found in the United Church. Most affronts to the growing spirit of mutuality and good will will be forgotten for the petty, carping harassments they were. Whatever doubts may have been harbored by skeptics as to the E and R and CC vitality and intentions toward union, they are being thoroughly dispelled as the overwhelming majority of voting churches approve the proposed Constitution. Because the deadline for voting (June 1, 1961) is rapidly approaching, all churches and synods that have not done so are being urged to vote as soon as possible. One may venture to surmise that if from our minds and hearts there comes at this time a mighty and overwhelming expression of conviction in the United Church, its challenge will echo resoundingly among the peoples of every faith and throughout a divided Christendom. A tremendous task and mission lie ready for fulfillment.

"A New Birth of Freedom"

IT WAS quite heartening that the two-day meeting of the National Civil War Centennial Commission at Charleston, S. C.—marking the anniversary on April 12 of the firing on Fort Sumter—was finally moved to the integrated U.S. Naval Station from a segregated hotel in Charleston as originally planned. Indeed, it was altogether unnecessary that the embarrassing civil rights dispute should have arisen in the first place. It concerned, as readers may recall, accommodations for Negro delegates of state commissions. The New Jersey committee voted to boycott the observance because its one Negro member was denied hotel accommodations with other delegates. President Kennedy protested to the centennial national chairman—Maj. Gen. Ulysses S. Grant III—pointing out that a Government commission has an obligation to provide equal treatment to all participants in such meetings. The commission's executive committee gratuitously replied that it had "no authority to dictate to hotel keepers." Again the President protested and on March 25 the commission yielded. We hope this incident will help end all such discriminatory practices. If the Civil War didn't make equal treatment of all citizens the law of our great democracy, then surely the Supreme Court has! avm

MARRIAGE FOR KEEPS

LAWRENCE L. GRUMAN

Signs of our time indicate that something important is happening to the institution of marriage, to wit:

Three major airlines have hired marriage counselors to confer with pilots, a recognition that pilots preoccupied with marriage problems constitute a major safety hazard for passengers.

Last year there were more than 450,000 divorces in the United States, with untold numbers of people deeply affected by the breakups.

A sign on a marriage-license bureau in an Ohio town reads: "Out to lunch—think it over!"

Basic Concern

One could multiply these signs, or one might theologize or rhapsodize over them; but our concern about marriage today leads us rather to seek out the fundamental insights Christianity lays bare in the matter. So we begin with a basic concern voiced by Gibson Winter in his book *Love and Conflict.* Marriage is a covenant of intimacy. That is, within the bond of marriage unlimited intimacy is approved, providing for new avenues of strength as well as for the exposure of weakness, the twin opportunities to discover and to disclose. With this key concept we shall look at the three objectives people have at various stages in their lives in regard to marriage: getting married, staying married and being happily married through the years of their lives.

(1) Getting married is entering into a covenant. Note that this is not a contract, which can be broken at the wish of one party or the other. Neither is this coexistence where the peace is kept despite a mutual disdain. A covenant suggests a total mutual sharing of body, mind and spirit in an unshakable partnership. And intimacy is especially important today because it counteracts the loneliness and impersonality of our mechanized world. Marriage is intended to be an intimate relationship!

Today a young couple depends on mutual affection and sexual interests to guide them to a wise choice of mates; they will stand for little or no interference from their families. So, in our world there is a great need for intimacy coupled with the greatest freedom in searching for it—and still marriages are failing by the hundreds of thousands. Why?

Covenant Relationship

Partly because of our inability to achieve intimacy, but largely because we have not taken the idea of covenant seriously.

In the Old Testament God made a covenant with Israel. Faithfulness, trust and support were the fabric of the covenant. God promised that he would remain faithful even though the people turned from him, and he proved in the history of the Hebrew people how well he kept his covenant. The praise of such faithful love gave rise to such lines as these from the *Song of Solomon:*

"Set me as a seal upon your heart,
as a seal upon your arm;
for love is strong as death,
jealousy is cruel as the grave. . . .
Many waters cannot quench love,
neither can floods drown it."

A wedding service symbolizes the initiation of such a covenant. In the Christian wedding are gathered together a dozen symbols of union, each one sufficient to unite two people. For example, the procession, the ring, the vows, the father's relinquishment, the prayer, the kiss—each dramatizes the covenant, and together they serve to amplify the bonding of two people. But the wedding service does more than marshal symbols; it carries the solemn declaration that God created marriage for man and that he blesses it, and in response the couple declare their intentions in God's name. So, as Bishop Sheen puts it, it takes three to get married:

"It takes three to make love; the lover and the beloved are bound together by an ideal outside both of them. Love of self without love of God is selfishness. Love of neighbor without love of God embraces only those who are pleasing to us, not those who are hateful. One cannot bind two sticks together without something outside the sticks—one cannot bind the nations together except by recognition of a law and a person outside the nations themselves. Neither can two people establish life together without calling on what lies beyond both of them."

Worst Selves

The intimacy called for in marriage is provided for and protected by God as the three involved in a marriage recognize their covenant relationship with each other.

(2) Staying married depends on our learning to be intimate. The intimacy of marriage gives us opportunity to be ourselves, and that involves the opportunity to be our worst selves. So intimacy is not to be thought of as equal to happiness; and yet some measure of it is essential to happiness. Our problem today seems to be that marriage often entails a flight from intimacy. That is because:

Our real selves are not particularly lovable. We are adept at concealing our real selves. We are not certain we want to know the other person lest some of the enchantment vanish. Intimacy brings on responsibilities (like unselfishness and forgiveness) so marriage can readily become "non-intimate," a convenient

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Something important is happening to the institution of marriage. Last year there were more than 450,000 divorces in the United States with untold numbers of people deeply affected.

arrangement for living together. We either tolerate this situation or end the matter with a divorce.

It is the lack of intimacy that makes staying married so difficult. For marriage brings a decline in romance, especially when children come. Then the woman may exhaust her affection on the children while the husband shrinks from intimacy because of his involvement in a demanding world of business pressures. The sex act, which conveys solidarity and intimacy, also thrives on these very things. So without intimacy sexual relations become counterfeit and the difficulties multiply.

Staying Married

Because of intimacy within the marriage bond, however, conflicts develop. Since habits and attitudes differ, there are bound to be disagreements between two people living closely together. Such disagreements cause trouble when they are suppressed. But when charges are aired and honestly faced, a third person may be necessary to re-establish the intimacy that launched the marriage. Dr. Winter says: "Marriages seldom mature into life together without the help of a relative, friend or minister." So we say it takes three to stay married!

In practical terms, two decisions may be made at the outset of marriage in order to maintain the basis of intimacy. First, one can listen to the other person. Listening is an act of the humble man, an art to be developed. But above all it is essential for the establishment of intimacy. We too easily complain that we have no time to listen or that listening may destroy the image we have of the other person's self-reliance. We too readily insist on being heard rather than on hearing out the other person. Too smoothly do we slip into sarcasm or stolid silence that bespeaks our rightness in any argument.

Second, two people can decide to stand together, accepting whatever the other person is or does, approving whatever the other person says in a crisis, receiving the other person at the very moment we realize how far short he falls of our hopes for him. Like listening, standing together requires humility and effort. The covenant of intimacy is fulfilled through acceptance of each other and living for each other.

It is not easy to adhere to these decisions. We need the living presence of God who transforms our selfishness and dismantles our pride. Our knowledge that he accepts us and loves us as we are should encourage us to be our real selves with each other within the marriage bond. It takes three to stay married too!

(3) Being happily married through the years depends on our nourishment of the covenant. A romance is, in classic terms, "a long story of love," and its accomplishment comes as we live out the terms of the covenant to the fullest. Four considerations suggest themselves here:

Four Considerations

(a) A mutually satisfying marriage is the source of happiness and fidelity. This is to say that an unsatisfying marriage causes infidelity and not vice versa. We all long for love, respect, sympathy, understanding and adventure—and if these very things do not materialize within the marriage, they will be sought elsewhere.

(b) Marriage brings freedom to give unreservedly. A single person is free to come and go as he pleases, free to take others into account or not as he pleases. He has a fidelity only to himself. But a married person exchanges the freedom of the single life for a new "we" consciousness; he is now free to give every part of himself to the other person and thus to learn the joy of constant giving. Those who enter marriage on the basis of expected "getting" either develop grudging competition resulting from selfishness or they learn the great pleasure of mutual giving—or their marriage comes crashing down! Marriage experience documents what no logician or psychologist or preacher could prove: self-giving brings happiness.

(c) Love within marriage can be free from jealousy and judgment, the marks of adolescent love. For within the marriage, people ought to be looking for ways to help the other person find joy; they should be concentrating on the other person's enrichment and fulfillment. Thus jealousy over the other's success or talents has no place—nor does judgment over the other's failures. Marriage ought to make it possible for us to expect the best and accept the worst—there is nothing that cannot be forgiven of each other.

Continued Growth

(d) Marriage provides for the continued growth of love. There is no validity in the idea that love reaches a peak at the time of marriage and then declines through the years. Neither does real love establish a kind of plateau, rising no higher than this level through the years. But within the marriage bond love can grow as two people continuously disclose their own depths of spirit to each other. A personality unfolds, showing new dimensions of being at each stage of life. Jobs change, houses are purchased, parents die, friends are chosen, children are born, community responsibilities are undertaken, children are sick, a church is chosen, vocations are determined, children go away to school and are married and have their own children—if marriage is a romance, then parenthood is a romance of pioneering and grandparenthood starts it all over again. We never stop growing and changing and making new discoveries about ourselves and each other. There are always new discoveries being made in the realm of the spirit.

The long story of love finds us growing closer to God even as we grow closer to each other, for Christians face marriage as a God-given opportunity to grow together as heirs of the grace of life. As Christ's presence at the wedding in Cana changed the water into wine, so his presence changes our common lives into exhilarating life together in marriage. For we are married not in the name of selfish satisfaction or in the name of convenience or conformity—we are married in the name of God.

The Redeeming Community

OTTO F. ARTOPOEUS

Last fall Murray D. Lincoln, president of the Cooperative League of the U.S.A., lunched with Prime Minister Nehru of India, who was in New York City attending the General Assembly of the United Nations.

During lunch the Prime Minister requested help in starting some farm cooperatives in India. Happy to assist, Mr. Lincoln suggested to Mr. Nehru that he send a group of his own people to Ohio to see American farm cooperatives in action. The next day a group of high-ranking Indian officials, including India's Foreign Minister Krishna Menon, arrived in Columbus. As planned, they were taken on a tour of the countryside. After a few hours of inspection they were brought back to Mr. Lincoln's office before the return flight to New York. Later, during the flight east, their conversation disclosed that what had impressed them most that day was not the cooperatives but the discovery that in the large Columbus offices of the league each executive has his own private washroom!

As I heard Mr. Lincoln relate this saga of surprise and disappointment, I found myself wondering, along a slightly different line, about the churches in our American communities and the impression they may be making on those outside them. In an even more personal way I found myself wondering about my own church and the impact it is making on the community that it is serving. Affluence or influence—which is catching the eye? What is arresting the attention of those people in the community who are desperately in need of what the church has to give?

A few days ago I was asked point-blank what my church is doing in the community about combating the social evils of liquor, delinquency, intolerance and the like. I answered in vague generalities not wholly satisfying either to the questioner or to myself. The uneasiness that came over me at that moment has not left me. It has been no particular comfort to tell myself that this community has no glaring social problems as compared with larger and more turbulent communities, for I cannot escape the fact that even here there are people with many needs not being met by my church or any other church.

Striking church statistics can be quoted in terms of membership and current budgets. It is no trifle that $1,075,000,000 is predicted to be spent this year for new church construction, a sum embarrassingly disproportionate to the $1,000,000 the World Council of Churches is trying to raise for famine relief in the troubled Congo. Church building has become big business. No generation of Christians, including all the cathedral builders, has given as much attention as ours to building magnificent edifices for worship and education. Dotting the landscape from coast to coast are structures of loveliness complete with commodious parlors, gleaming kitchens, adequate libraries, modern offices—and washrooms!

One is constantly impressed by the architectural know-how and craftsmanship that have gone into the simple and chaste designs that have become characteristic of contemporary church architecture. Equally impressive are the devotion and diligence of church-building committees who have had to match inspiration with usefulness in giving their congregations what they both want and need.

They have built sanctuaries and educational wings that will serve tomorrow's need as well as today's, but unfortunately it must be added that as often as not they have built with the notion that given enough convenience and attractiveness, the community will come to the church. This notion is as fallacious as it is abounding. Actually only a small percentage of their own members, let alone those outside the fellowship, will use and enjoy what they have built. Between one-third and one-fourth of their members is all they can expect at worship services on a regular Sunday morning. A slight increase may be noted on special occasions. However, the average church attendance throughout Protestantism is abominably low.

In noticeable contrast to all this flurry and dash is the languid awareness among "the redeemed" that the church must leave the holy places and go forth vigorously as the redeeming and reconciling community, that its witness must be such that the whole of society will be impressed by its importance.

To allow itself to be the primal channel through which the power of God is conveyed into every area of human industry and activity, until that power becomes the vertebral strength of all society, is both the challenge and the commission of the church. When this is acknowledged and faced boldly, the church will be, in the words of Robert W. Spike, "less centered on churching a continent and more on addressing a whole people."

The disparity between the actual and the ideal has always been the concern of the sensitive Christian. But that concern has been made more painful than ever before by the broad gap existing between what the church is now doing in society and what it should be doing. The frontier between the church and the world is widening instead of narrowing, and on that frontier are issues and conditions of men that must be confronted squarely and unequivocally both in a practical way and in the spirit of Christ, the Reconciler.

One cannot help being disturbed that in this day of great church expansion and building, the moral tissues holding our families, our communities and our nation together are weakening and sagging dangerously. It will be a great day

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Mr. Artopoeus is pastor of First E and R Church in West Alexandria, Ohio.

The DIMENSIONS *and* TENSIONS *of Christian Stewardship*

PAUL E. STRAUCH

ESSENTIALLY the same elements are involved in stewardship as in worship. In worship there is the recognition of the majesty and power of God. When we worship we stand with the prophet Isaiah and behold the Lord "high and lifted up." We join the seraphim in saying: "Holy, holy, holy is the Lord of hosts." We are aware of a divine call. There is the hearing of a voice saying: "Whom shall I send, and who will go for us?" And finally there is the obedient response: "Here I am! Send me."

Identical Elements

Stewardship involves these same elements. It begins with the recognition that God is the creator and sustainer of all things. All that we have and are comes from God. He is the ultimate owner of all things. Stewardship then goes on to acknowledge that God entrusts to his children the gift of life, of faith, of time, of talents and sets each man to a peculiar task. Finally, in stewardship there is the deep sense of accountability. "For we must all appear before the judgment seat of Christ" and give an accounting of our stewardship.

Although the elements are essentially the same in worship and stewardship, the emphasis is usually placed at different points. Worship is primarily God-centered. It places the emphasis on what God has done and is doing. Worship celebrates the mighty acts of God. It dramatizes the worthiness of God. It also acknowledges the stern demands of God.

Stewardship, on the other hand, places the emphasis upon man in his relation to the God he worships. In this sense stewardship can be said to be man-centered. Worship puts the emphasis on what God does but stewardship places the emphasis on what man does. These two are never exclusive of each other; it is simply a matter of emphasis. Stewardship is the Godward movement of man expressed in the offering up of his thoughts, his attitudes, his deeds, his faith—in short, the offering up of his whole life. While worship puts the emphasis on the stern demands of God, stewardship puts it on the accountability of man.

A poet has written:

To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

He truly recognized that worship, to be authentic, must issue in deeds. Stewardship stresses the reverse of this. To "stewardship" rightly (if we may be permitted to coin a verb) is to glorify God. Each loving life becomes a psalm of gratitude.

Dual Center

Stewardship is both grace-centered and work-centered. The full dimension of stewardship can be understood only when both grace and good works are taken into consideration. In a sense it could be said that stewardship is bifocal; it has two centers. It is first of all grace-centered. It involves a recognition of the abounding grace of God. Not by any merit of our own but by the unmerited grace of God, all things are ours. We live by the grace of God. Whatever abilities we have are ours by the grace of God. And whatever possessions are entrusted to us, these too are ours by the grace of God. This is first—a ready and hearty recognition of the grace of God.

Stewardship is also work-centered. It is faith issuing in good works. The faithful steward is judged by his performance rather than by his professions. "By their fruits you shall know them" is the criteria for good stewardship. When accepting his election as president of the National Council of Churches, J. Irwin Miller declared: "The world looks first to our example before it listens to or weighs our words." Such a declaration suggests the dimension of stewardship that is centered in good works. A work-centered theology calls for a joyous acceptance of the obligations and responsibilities that are involved in taking up the cross and following Christ.

Accompanying Tensions

Inherent in the dimensions of grace and good works are also the tensions of stewardship. To engage in good works is also to be exposed to the temptation of self-righteousness and pride. The Pharisee who stood and prayed, thanking God that he was not as other men, had engaged in a number of good works. He had paid his tithe, given alms to the poor, kept the discipline of a strict faith. But he had fallen into the sin of pride and self-righteousness.

The Reformers protested against good works—and rightly so—because many people were being deluded into thinking that good works were a valid substitute for true faith. The trouble was that the Reformers had a tendency to throw out the baby with the bath water, so that today the place of good works is unresolved in Protestantism. Stewardship seeks to make a place for good works without falling into the sin of pride or encouraging the illusion that man is saved by them.

The dimensions and tensions of stewardship are also apparent in the church as it seeks to deal with mission and vocation. It is becoming increasingly clear that stewardship has no meaning apart from mission. Only as the church and individual Christians are possessed by a zeal to make known to all men the love of God as revealed in Jesus Christ does stewardship have any relevance. Thus stewardship has no meaning in and by itself; it has meaning and significance only as it is related to the mission of the church. As fol-

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Dr. Strauch is executive secretary of the E and R Commission on Stewardship.

A Champion of Human Rights at the United Nations

Portrait of the Month

On the day before the ten members of the British Commonwealth of Nations condemned South African apartheid, a young and fearless United States delegate rose to speak before the Trusteeship Council of the United Nations.

His stirring address was a stern denunciation of South Africa for its racist policies and for its defiance of the United Nations in the territory of South-West Africa. In what many delegates called the toughest American speech ever delivered on the subject at the U.N., he assailed South Africa's "refusal to recognize any international obligations whatsoever" in administering its South-West Africa mandate.

The Union of South Africa "apparently does not believe that the governed, when their skins are of a darker hue, should have any choice whatsoever with regard to the government imposed on them," he declared. The United States finds this policy "repugnant." The United Nations should take steps "to achieve some tangible improvement in the situation of the people of South-West Africa."

The speaker was Jonathan B. Bingham, a Congregational Christian layman, who finds himself frequently before the public these days. As United States representative to the U.N. Trusteeship Council, Mr. Bingham is a chief spokesman for our country's policies on colonialism and the many allied problems of the world's emerging nations. It is his role to translate the vigorous new American approach expressed in his South African speech into constructive action in the international forum of the U.N. Trusteeship Council.

FORREST N. JOHNSON

Mr. Johnson is minister of the Edgehill Community Church (Congregational), New York City. Photos courtesy of the United Nations and the author.

"Representing the type of younger public servant not dulled by too much contact with red tape nor carried away with delusions of power," was the accolade bestowed on Jonathan Brewster Bingham in the pages of a recent issue of the *New York Herald Tribune*.

He assumed his Trusteeship Council post at the time of the recent change in the personnel of the United States delegation to the United Nations. Mr. Bingham is also Ambassador Adlai E. Stevenson's principal adviser in the field of colonial and self-governing territories.

Jonathan B. Bingham's roots go deep down into rugged New England soil and the Congregational churches. His distinguished great-grandfather, Hiram Bingham, sailed to Hawaii in 1819 as an American Board missionary on the brig Thaddeus. His grandfather, Hiram Bingham II, served as a missionary in the Gilbert Islands in the Southwest Pacific and translated the Bible into Gilbertese. An early ancestor of Mr. Bingham's was Elder William Brewster of Mayflower fame, of whom Gaius Glenn Atkins has written: "He was a layman of wisdom and force enough to carry through an essentially great enterprise."

Mr. Bingham's illustrious father, Hiram Bingham, a professor at Yale and author of many books, was an explorer who discovered Machu Picchu, fortress city of the ancient Incas in the

Jonathan B. Bingham is U. S. member of the U. N. Trusteeship Council.

Peruvian Andes. Later he served for eight years as U. S. Senator from Connecticut. Jonathan Bingham belongs to a tradition that has always formed strong character and has informed that character with spiritual grace.

Government service is not a new experience for Mr. Bingham. Following his wartime service in military intelligence, he served as chief of the State Department's Enemy Alien Control Section and was Deputy Administrator of the Technical Cooperation Administration, popularly known as Point IV.

The phrase "practical idealism" expresses the philosophy behind Mr. Bingham's distinguished service in this last position. As deputy administrator and, for a time, as acting administrator of the Point IV program set up by former President Harry S. Truman, he had an opportunity to put his ideas into action.

Helping the people of underdeveloped areas to improve their standards of living—the basic aim of the Point IV assistance program—is both right and practical, in Mr. Bingham's opinion. Increased technology, higher food production and the control of disease all serve the multiple purpose of aiding mankind, halting Communist expansion and preserving world peace.

"Ingenuity and flexibility, as well as determination," can make this sort of assistance truly successful in the long run, Mr. Bingham believes. "Our desire is to help the host government through cooperative methods to achieve progress of which it can be proud," he has explained. "Curious and suspicious at first, the local officials have gradually come to understand that our interest is to see them succeed in their efforts." Genuine idealism on the part of the directors of such a program is essential for its success, he emphasizes.

During the administration of W. Averell Harriman as Governor of New York, Mr. Bingham was chief administrative assistant to the Governor. In addition to his government service and the private practice of law, he has found time to write. His book *Shirt-Sleeve Diplomacy: Point Four in Action,* written in 1954 out of his State Department experience, was widely hailed. Chester B. Bowles, writing in the *New York Times,* called it "exciting reading for thoughtful Americans willing to understand the new world slowly unfolding in Asia, Africa and South America."

Born in New Haven, Conn., on April 24, 1914, Mr. Bingham studied at Groton and Yale and received his law degree from the latter institution in 1939. He represents at its most attractive best that whole rich tradition that Yale and her famous sister universities have fostered and matured. During the summers of 1935 and 1939 he traveled extensively in Russia and the Far East, exercising his interest and concern for international affairs by serving as a special correspondent for the *New York Herald Tribune.*

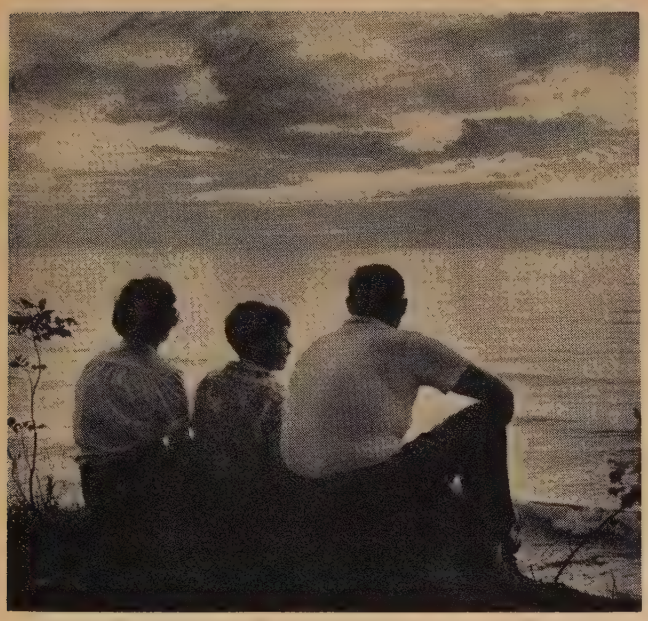
Mr. Bingham lives in the Riverdale section of New York City, where he is a member of the Edgehill Community Church (Congregational). Mrs. Bingham, the former June Rossbach, is an active author who has just completed a biography of theologian Reinhold Niebuhr, to be published by Scribner's this year. She is a member of the board of sponsors of *Christianity and Crisis.*

Their four children are Sherrell, now a student at Smith College; June Mitchell; Timothy Woodbridge; and 14-year-old Claudia Rossbach.

Mr. Bingham has served on the boards of the New York State Mental Hygiene Council, the New York City Youth Board, the Federation of Protestant Welfare Agencies and others. Here is a man involved in his time, contemporary in attitude and forward-looking in all circumstances. The United Church of Christ is proud of such laymen as Jonathan B. Bingham.

Mr. and Mrs. Bingham and their four children live in the Riverdale section of New York City. The family skis and enjoys playing chamber music together.

The Christian Image of Cooperation between Men and Women



The old picture of the dominant male and dominated woman seems quite out of keeping with our time

CYNTHIA C. WEDEL

MEN and women can't work together." "Men dominate the churches and women are second-class citizens." "Women run the churches. There is no place for laymen."

Have you ever heard such statements? Whether we agree with them or not, we must admit that the roles and relationships of men and women in the church and in society are today undergoing radical change.

Inherent Differences

There is no question but that women have occupied a position subordinate to that of men through the ages. Most human societies have accorded to men the functions of leadership, policy-making and decision. The role of women has ranged from that of a chattel to be bought and sold to that of a beloved helpmeet to be protected and revered. But she has been regarded and treated as inferior to man intellectually, politically, socially and economically.

Discussion and argument flourish about the inherent differences between the sexes. There is little question but that, in general, men have greater physical strength than women. There is no question, of course, but that women are the bearers of children and require periodic care and protection as they fulfill this biological function. Most of the other differences that have long been assumed are being sharply challenged today.

A generation or two ago it was thought that there were distinct masculine and feminine traits and abilities. Men were logical, rational, aggressive, creative and brave. Women were emotional, illogical, submissive, timid. (Need one point out that such lists were always drawn up by men?) Careful psychological and sociological research has exploded such "trait" theories of human nature. We know now that every human being has most of these characteristics in greater or lesser degree. Traits that were once thought to be innate are now clearly seen to be the result of environment and training. There are more differences to be noted between some individuals of the same sex than between some men and women.

Other factors are blurring the age-old differences between the sexes. One of these is the increasing education of women. Indeed, Florida Scott-Maxwell in her provocative book *Women—and Sometimes Men* suggests that most of the changes in the role and status of women can be traced to their education. The opening of employment opportunities to women, especially during World War II, accelerated the change. And since the war great strides have been made in many parts of the world toward removing legal and traditional barriers to the full participation of women in all phases of society.

Confusing World

What are some of the effects of these changes on the women involved, on men and on our society? For many a woman this is a confusing world. Tradition and her own preferences may draw her toward making home and marriage her full-time career. But economic pressure, vocational interest or the example of many of her contemporaries may be pulling her out into full- or part-time employment or almost full-time volunteer activity. She feels guilty about neglecting her home and family, and she may face real opposition from her husband if she ventures out into the world. Yet with her good education and the relative ease with which she performs her domestic duties today, she also feels guilty or useless if she devotes herself entirely to her home. Even during the busy years when her children are young she can foresee the day when they will no longer need her and when,

Cynthia C. (Mrs. Theodore O.) Wedel is an Episcopal lay woman who is former president of United Church Women. This is the fourth in a series of articles including "Rethinking women's role in the church" by Lillian S. Gregory; "The employed woman and the church" by Ruth E. Salley; and "What does 'women' mean?" by Mildred M. Horton. Photo by Monkmeyer, New York City.

for their sakes as much as her own, she should have interests and occupation apart from them.

The militant "rights for women" campaigns of an earlier era are largely gone. The basic battles have been won. Women have the vote; education is open to them; they suffer from very few legal discriminations in this country; and they are free to enter almost any occupational field. The old argument of marriage versus career is almost over, also. A woman with real talent and skill can fairly readily combine the two if she wishes to do so, and can find a husband who agrees. For the vast majority of women, however, marriage and family remain the principal interests, and employment is likely to be intermittent and therefore limited to traditional women's occupations or to positions of lesser responsibility in business or industry.

Responsible Positions

This needs to be understood so that it will not be used as evidence that women are incapable of holding responsible jobs, and so that women will not become resentful about what they may consider a lack of opportunity for advancement. Women of ability who are willing to give their first allegiance to their work are holding more responsible positions all the time.

Careful studies made in recent years indicate that the number of married women working outside their homes will continue to increase for a variety of reasons. Disapproval of this—by the church or by society at large—is not likely to make much difference. It might be far more helpful to simply accept this fact of modern life and learn to live with it. Such a change in attitude would relieve many women, who may be working out of very real necessity, from their feelings of guilt.

It would also make it easier to help young girls face the future more realistically. The trend toward early marriages today is causing a startling number of girls to cut short their education. Yet there is ample evidence that almost every one of them will have to seek employment at some time in her life. With an incomplete education and no real skills, these girls are condemning themselves to the poorest kinds of jobs when necessity arises. Honest facing of these facts by parents, youth workers and educators could prevent many heartaches and frustrations for the women of tomorrow.

How are men reacting to all this? Psychologically, the emancipation of women poses more difficult problems for men than its does for women. In earlier ages and in agricultural economies both men and women always worked to earn or produce the family sustenance. However, in recent generations in our industrial society we have developed the image of the ideal family in which the man went out from the home to earn the living and the woman stayed in the home and devoted herself full-time to motherhood and homemaking. Being able to provide adequately, even luxuriously, for his family became the measure of a man's success. His wife or daughters would have to work only if he were a failure.

Old ideas die hard and it is not at all unusual, even today, to hear a man say very emphatically: "My wife will never work!" But many of today's healthy, energetic, well-educated women find a life of luxurious idleness deeply frustrating. They see too many of their peers wasting time playing bridge, gossiping or falling prey to emotional illness. Some can find satisfying outlets for their abilities and energy in volunteer activities. But an increasing number want to work. Can they do so without undermining their husbands' feelings of importance and masculinity?

Mutual Understanding

This is an area in which many couples today need help. There is beginning to be abundant evidence that a woman can work, can even hold a responsible and well-paid job, and yet remain feminine and be a devoted wife. And it is possible for a man to understand his wife's desire to have a career of her own and to rejoice in her successes without feeling himself threatened. But such a relationship requires maturity, mutual understanding and respect, and the ability to discuss things frankly and freely.

We are in a period of transition and new patterns of family life are coming into being. Such a time is always difficult and demands patience and willingness to experiment. There is no reason why we may not work out new ways of family living in the future in which both parents may work and both consequently have more leisure to devote to the children and to one another. For several generations children have suffered because of the absence of the father from the home and from "overmothering." One can see already in today's young families the wholesome development of fathers' taking more responsibility for the care of the children, which benefits both father and children.

If patterns of cooperation between men and women in housework, care of children and wage earning begin to develop in the family, such patterns may carry over into employment and into social life. The old picture of the dominant male and the submissive, dominated woman seems quite out of keeping with our time. The only alternative that many profess to see is a kind of cutthroat competition between the sexes. It is assumed that if men do not dominate women, then women must dominate men. This creating of false alternatives is one of our favorite human ways of handling a controversial subject. Is it not possible that cooperation and mutual sharing of responsibility and power may be the right relationship?

Christian Attitude

In past generations when there were sharp distinctions between the roles of men and women, when there was little opportunity for easy, natural relationships with one another, sex tended to be greatly overemphasized. A woman saw a man first as a male and only secondarily as a person with distinctive qualities and gifts, and men saw women only as female. This overemphasis—and the aura of mystery surrounding the opposite sex—may have been very "romantic" but was not necessarily wholesome or, indeed, Christian. As Christians we are called upon to look at one another first as individuals created, loved and redeemed by God. Sex is only one of the gifts with which each of us is endowed.

Modern life, with its far more free intermingling of boys and girls at school and at play, and of men and women in business and social life, may gradually help us to overcome some of our unreal stereotypes of one another. And we may learn to treat one another as persons, as children of God.

Women need to discover how to behave as persons without losing their feminine gifts and qualities. Men need to learn that true masculinity is so strong that it can afford to be generous and understanding, and that it need not depend on the subservience of women. These are large orders. But with God's help we may, in our generation or the next, discover how the Creator meant male and female to complement one another and together to reflect his image.

They go to Heidelberg for a Christia

FRANK O. KLAPP SR.

The college's Concert Choir is noted for fine recordings and performances.

Heidelberg College, an E and R institution located at Tiffin, Ohio, was a Christian ideal in the minds of its founders before becoming a reality in 1850. That Heidelberg from the beginning was church-related in motive and atmosphere is indicated by the fact that it was established originally as a seminary whose professor of theology was also president of the infant college. From the start Heidelberg had as its goal the training of an educated ministry.

The demands and changes of 111 years have not swerved the school from that original purpose. But today, in addition to offering basic undergraduate preparation for the ministry, Heidelberg is training its other students for varied fields of endeavor while furthering Christian belief and idealism in all.

Dr. William Terry Wickham, president of the college, has always insisted on the importance of excellence in a church-related institution of learning. He says: "The college, as an agency of the Christian church, creates in the minds of parents of prospective students the conviction that it is better than other colleges. This is as it should be. Our respect for the sponsorship of the United Church of Christ is indicated by our determination that the Heidelberg of the future will not only be numbered among the better institutions, as in fact it already is, but that in a very few years it will be known as one of the finest church-related colleges in the country. To this common goal we invite the vision

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Mr. Klapp is secretary for publicity, Heidelberg College, Tiffin, Ohio. Photos from Bruhl Studio, Tiffin, Ohio, by courtesy of the college.

and cooperation of every member of the United Church of Christ."

To attain this excellence Heidelberg's faculty has maintained the required pace. Today 32 per cent of the sixty-four members have doctoral degrees and all but one have master's degrees.

Faculty Standards

With 896 students and sixty-four faculty members, a desirable ratio of one professor to fourteen students is maintained. Through sabbatical leaves for further study, faculty standards are being continually strengthened. Visiting professors, on campus for one year or more, bring added stimulus and scholastic prestige.

A wide range of subjects permits a choice of three degrees: Bachelor of Arts, Bachelor of Science and Bachelor of Music. Because Heidelberg College has such high standards of scholarship, its credits are accepted by all leading colleges and universities of the country. It is accredited by the North Central Association of Colleges and Secondary Schools, is a member of the Ohio College Association and is recognized by the Department of Education of Ohio and other states.

In contrast to the skepticism that students from Christian homes discover at many colleges, the Heidelberg College

ducation

man or woman finds religious training magnified into a vital force. This is the result of its required courses in religion and the Christian perspective of the faculty members, eight of them ordained ministers. It is not by chance that many previously uncommitted students turn to the ministry or other full-time Christian service after a year or two at Heidelberg.

Two of the leading organizations on campus are the Student Christian Association and the Christian Vocations Group. The former, representing a merger of the campus Y.W.C.A. and Y.M.C.A., plays a vital part in the life of the college. Its purpose is "to realize a full and creative life through a growing knowledge of God." The organization sponsors the "big and little sister and brother plan" whereby freshmen become acquainted with the college through their upper-class associates. It is also responsible for training and sending deputation teams to Ohio churches. Members conduct Sunday evening vespers, plan and execute many of the affairs of Freshman Week and take responsibility for certain chapel services.

The Christian Vocations Group, organized in 1949, combines the Pre-Ministerial Group and the Christian Education Study Group, which existed formerly on the campus. Its membership includes all students preparing for the ministry, for leadership in Christian education and for professions in teaching, music, community leadership or any other area that the student may regard as his particular church-allied vocation.

However, Heidelberg's dedication to a Christian sphere of education does not limit its concern for other areas of instruction. Like a tree it has many branches spreading from its strong trunk. As a result its graduates are to be found in all fields of endeavor—although there are more in the field of education than in any other.

Students belong to many campus groups. The Honor Society is an all-college scholastic honor group on the campus. Student members are chosen from those seniors who are candidates for the degrees of Bachelor of Arts and Bachelor of Science and have the required number of credit hours in liberal arts with a minimum grade-point average of 2.50.

Heidelberg has no national fraternities or sororities. There are four societies for men—Nu Sigma Alpha, Excelsior, Alpha Phi Tau and Sigma Tau Nu. There are three similar societies for women—Euglossian, Philalethean and Eta Lambda Sigma. Originally established as literary organizations, these have developed into social groups.

Heidelberg College reaches out to serve all. Many of its students are first-, second- and even third-generation sons and daughters. A large percentage of students come from Ohio homes.

Early Accreditation

Heidelberg was among the first six colleges and universities to be accredited in the state of Ohio. It has never lost that important accreditation. It followed Oberlin College as one of the first coeducational institutions in the country. A woman was a member of its first graduating class.

Although an agency of the United Church of Christ, Heidelberg opens its doors to persons of all religious faiths. Its list of graduates includes Protestants, Catholics, Jews and people of many creeds, races and nationalities.

President Wickham, however, stresses the fact that qualified sons and daughters of United Church of Christ members will always have priority in admission provided applications are received in time to be considered. Members of the United Church of Christ account for 43 per cent of this year's enrollment. The remaining students represent twenty denominations and creeds. Cooperative relations with the University of Heidelberg in Germany make pos-

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This team from Heidelberg College, coached by Archie Thomas (center), won Ohio women's intercollegiate debate and speech sweepstakes trophies in 1959-1960.

A migrant worker wraps a head of cauliflower for boxing on a ranch in the lower Rio Grande Valley near Edcouch, Texas.

Spring Comes to a Million Migrants

GALEN R. WEAVER

To over one million migrant workers, spring means "get on the move." Planting, cultivating, harvesting from Texas to Oregon and from Florida to Massachusetts require these many "hands." They include native white and Negro Americans, Indians from the reservations, Texas Mexicans, Puerto Ricans and Jamaicans.

Mexican Braceros

Many of these domestic workers will take their families working and traveling with them. Some one-half million single men will come from Old Mexico as *braceros* (legally admitted seasonal agricultural workers) who are protected in certain respects under a contract supervised by the Mexican and the United States governments. Some "wetbacks" will get over the border too, but far fewer than was the case a few years ago.

Many, perhaps most, of the domestic workers in the migrant stream will labor for low pay, live in substandard shacks with inadequate water and bad sanitation, and will travel from place to place in rickety, unsafe cars and trucks of all descriptions. At the end of the season they will return to their home bases with little or nothing saved up from their precarious, low-paid and back-breaking jobs. This will be so even though wives and children in many cases will also work in the fields.

Puerto Rican and Mexican laborers will be somewhat better off because, unlike domestic workers, they have some protection under contractural arrangements. Domestic workers in agriculture are almost wholly unorganized and they have no minimum-wage protection, workmen's compensation or unemployment insurance. Their best friends are in the Protestant churches. For forty years Protestant church women and churches, working interdenominationally, have pioneered in religious and social ministries to migrant families and especially to the children, who suffer most from rootlessness, rejection and interrupted education.

Spiritual Needs

In recent years the state migrant committees and particularly the Migrant Ministry in the Division of Home Missions of the National Council of Churches have been asking searching questions such as these:

How can the Migrant Ministry determine whether or not its religious program is really meeting the deep spiritual needs of the migrant people? What are the roadblocks to drawing migrants into the fellowship of local churches and how can these be overcome? What are effective ways of ensuring decent housing, sanitary, health and other facilities for migrant people? How can the churches help to obtain these?

Mr. Weaver is secretary for race relations of the Council for Christian Social Action of the United Church of Christ. Photos from Eastern Publishers Service and the Division of Home Missions, National Council of Churches.

What Federal and/or state laws and regulations are necessary and feasible in regard to minimum wages, child-labor prohibitions, unemployment and workmen's compensation, and the like? Are children from 10 to 15 years of age better or worse off working alongside their parents in the fields? What kind of strategy should be used in dealing with growers' organized resistance to protective measures such as the above? Is the hazard to the direct services of the Migrant Ministry offset by gains for the migrants through social action?

Educational Gap

How can the churches assist in bridging the educational gap caused by migrant mobility and consequent irregularity in school attendance, by language differences and sometimes community indifference or even hostility? How can migrants retarded educationally be motivated to take advantage of opportunities when they are offered?

What retraining programs are called for as automation reduces the number of migrants needed and lessens the duration of employment even for those who remain? What is the role of the churches in this respect?

How can the churches meet the needs of those who are settling down in the rural slums and trying to make the transition from migrancy to year-around employment in one community? How can we help these new "marginal residents" to participate in church and community life?

How can the principle of collective bargaining between organized workers in agriculture and organized growers be applied with fairness to both and to the consumers? Should church people take a stand on this highly controversial subject?

In what ways can encouragement be given to those growers who are conscientiously endeavoring to improve housing and working conditions for the workers in the face of unpredictable weather and other economic risks? What is our ministry to the growers?

These are some of the principal issues and questions that lay people and ministers in various sections of the nation have been asking in a series of eight special regional workshops across the nation. State committees have carried on a searching self-study as outlined by the National Council's Migrant Department. A summary of the findings has been published in a printed document, "The migrant ministry today," which is available at fifty cents from the National Council of Churches, 475 Riverside Drive, New York 27, N. Y.

Planning Conference

Recently delegates from thirty-two states conferred in Washington, D. C., with experts on "the next decade in the migrant ministry." Some two hundred and fifty persons were involved in this task of projecting plans and programs in direct religious and social ministries, and in social education and action. Three-fifths of those conferring were members of state and local migrant committees.

"The positive results emerged not as precise goals but rather as a new confrontation of problems by the church, trends identified, issues sharpened, weaknesses revealed, points of agreement and disagreement clarified, directions forecast," states the report on "The fifth decade," released by the National Study Conference on the Church and Migratory Farm Labor. It is available from the National Council at $1.25 per copy. Never before has there been an equal amount of interest and a resulting effort to find solutions to these long-standing problems. Last year former President Dwight D. Eisenhower appointed the first President's Committee on Migratory Labor.

Courageous Action

This interdepartmental group has focused study and remedial actions through the Departments of Labor, of Health, Education and Welfare, of Agriculture and through the various cooperating State Governors' Committees. Former Secretary of Labor Mitchell took courageous action to improve the conditions under which these million and more people work.

We do not yet know what President Kennedy will propose or do to press for legislation. The Congress has before it eleven bills introduced by Senator Harrison A. Williams Jr. of New Jersey. These bills provide for a minimum wage, registration and licensing of crew leaders who furnish workers to the growers and processors, long-term loans to farmers who will improve migrant housing, improved health services, child-labor regulations, protection of the right

(Continued on page 22)

Migrant children in housing camp race happily to meet an old friend, the National Council of Churches' worker.

Like most migrant children, these two little girls must work in beet fields with their mother to help eke out meager existence.

NEW BOOKS ON MISSIONAR

Themes chosen by the Commission on Missionary Education, National Council of Churches, are the Christian Mission in Latin America and Churches for New Times.

THE CHRISTIAN MISSION IN LATIN AMERICAN COUNTRIES

This theme brings to North Americans an awareness of the revolutionary forces and social upheavals of the new day in Latin America. Protestant Christians will sense the urgency of joint action on the part of churches here and in Latin America to meet needs. Denominational materials for the United Church of Christ on this theme are: two folders, "Along the Royal Highway in Latin America" and "The United Andean Mission"; two booklets, "The Emerging Church in Honduras" and "Mission in Mexico"; and a children's story booklet, "Juan's Friend."

LAND OF ELDORADO

By Sante Uberto Barbieri

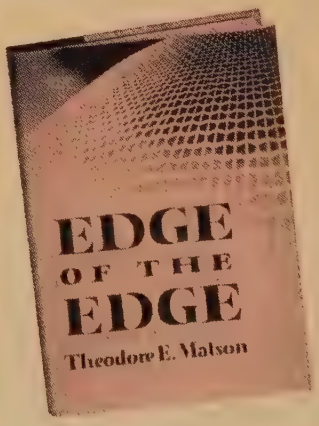
The author, a bishop of the Methodist Church of Argentina and a president of the World Council of Churches, describes the coming of Protestantism to Latin America. Writing with candor and compassion, he shows that some of the frustrations have been due to weaknesses within the structure of Protestantism itself, while others have grown out of old social and religious patterns in the Latin American countries.

Cloth $2.95
paper $1.50

ADULT GUIDE ON THE CHRISTIAN MISSION IN LATIN AMERICA, 75 cents.

CHURCHES FOR NEW TIMES

These times are new indeed! Population explodes, people live longer, mobility abounds, cities mushroom, production accelerates. These new times call for thousands of new churches and for renewed churches. They call for experimentation with untried tools to reach people. The study theme confronts Christians in the United States with the challenge of reaching out to this new world with the changeless message of grace, peace, hope and love. The denominational booklet on this theme is "New Times, New Churches" by Robert W. Spike.



EDGE OF THE EDGE

By Theodore E. Matson

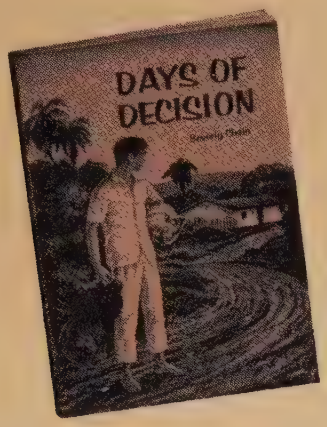
With "facts and principles [that] cut deep where it hurts" the author, who is executive director of the Board of American Missions of the Augustana Lutheran Church, delineates the state of modern man and challenges the church to revitalize itself, finding new insights and directions. Through case histories of old and new churches he lifts up the kinds of churches needed and the responsibility of the laity for church planning.

Cloth $2.95
paper $1.50

ADULT GUIDE ON CHURCHES FOR NEW TIMES by C. Richard Brown, 75 cents.

THEMES FOR 1961-1962

Other books and materials are listed in the annual Friendship Press announcement available either from the Pilgrim Press Bookstores or Eden-Heidelberg Bookstores.



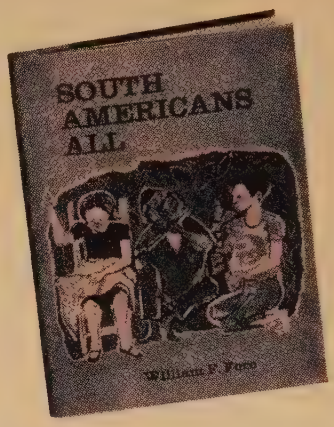
DAYS OF DECISION

By Beverly Chain

Senior-high-school youth will find here action-filled stories of young people in Latin American countries and the conflicts they face in their Christian witness. Materialism, racial hatred and discrimination, superstition, political strife, social tension, economic hardship must all be met. Young people in North America will identify themselves with these youth as they, too, face similar decisions in beginning adult life.

Cloth $2.95
paper $1.75

YOUTH GUIDE ON LATIN AMERICAN COUNTRIES by Ruth Juram Smith, 75 cents.



SOUTH AMERICANS ALL

By William F. Fore

In the pages of this book junior readers in grades four through six will meet Mario, an Andean Indian boy, who discovers that school helps him gain his wish. They will read about Ester, a city girl of Argentina, whose father helps start a new church. And they will come to know Arturo, a country boy of Brazil, who finds a way to go to a mission farm school.

Cloth $2.95
paper $1.75

JUNIOR TEACHER'S GUIDE ON SOUTH AMERICA by Grace Storms Tower, 75 cents.

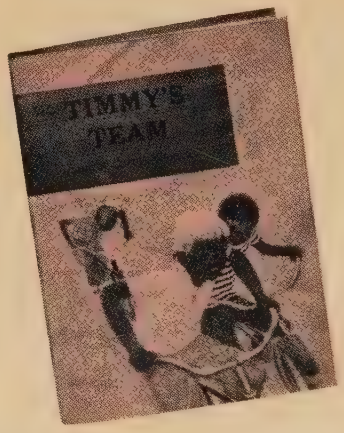
KEYS FOR TORI

By Virginia Murrill Jeffries

Thirteen-year-old Tori, who is moving again, dreads the idea of making new friends, entering a new school and joining a new church. A mystery involving her brother Rodney and the teen-age boys next door develops into tragedy. But in the course of this eventful year Tori discovers keys to friendship, faith and purpose in the midst of a shifting, uncertain life. A book for junior-high-school boys and girls.

Cloth $2.95
paper $1.75

HOW TO USE "KEYS FOR TORI" by Bernard L. Cook, 75 cents.



TIMMY'S TEAM

By Juanita Purvis Shacklett

Timmy, a minister's son, moves with his family into a new community. He meets a gang of unfriendly boys who poke fun at him. But he comes to know two friendly boys who with him form Timmy's team. Their adventures and their part in a new church that is being built form the story of this reading book for primary boys and girls in grades one to three.

Cloth $2.95
paper $1.75

PRIMARY TEACHER'S GUIDE ON CHURCHES FOR NEW TIMES by Juanita Purvis Shacklett, 75 cents.

Migrants

(Continued from page 19)

to organize, and aid to education for children and adults.

Few of these bills are likely to pass, however, because organized growers have great political power and use it continuously to oppose such legislation. Lacking organization, the migrants are politically ineffectual. Church and other groups must be depended on to bring their informed and vigorous support for these measures.* Public Law 78 expires on June 30, 1961 after being extended for six months. There is now strong pressure to re-enact and even to liberalize its provisions for importing Mexican nationals for farm work. The truth is that domestic workers cannot exist on the low wages paid to foreign nationals. Not being organized and not having the benefit even of certain protections guaranteed *braceros,* they are forced to migrate from their home base—mostly in Texas—and to seek seasonal employment in agriculture or in other types of employment farther north where wages are somewhat less depressed by this competition. However, even in Michigan and elsewhere there will be *bracero* competition. Also the availability of Mexican nationals weakens the bargaining position of domestic workers and tends to depress area wage levels.

Public Law 78 was passed as a wartime measure when the defense industry and the armed forces were scraping the bottom of the barrel for manpower. Many feel that its re-enactment will have unfortunate effects. Not only are some 450,000 *braceros* certified for seasonal work, but some 20,000 Mexican nationals, mostly in Texas and New Mexico, are now employed on a year-around basis. Thousands of others, contrary to law, are engaged in seasonal skilled and semiskilled occupations such as field packing and sorting of produce.

In February of last year the General Board of the National Council of Churches adopted a resolution sponsored jointly by the Department of the Church and Economic Life and the National Migrant Committee. It opposed the extension of Public Law 78 in its present form. The board asked for amendments that would: (1) extend it for a limited period only; (2) provide for annual reductions in the number of *braceros;* (3) limit the program to temporary labor shortage situations and to unskilled, nonmachine jobs. It also specified several other limitations. A copy of this resolution may be obtained from the Department of the Church and Economic Life of the National Council, 475 Riverside Drive, New York 27, N. Y. A packet of informative materials can be ordered at 75 cents from the same department.

Organized growers constitute a powerful lobby in Washington. They appear to be pressing hard for a substitute for Public Law 78 that may well be more unfavorable to domestic labor than the present law.

Within the past five years agricultural workers and their families who were formerly "following the crops" have been settling down. There are many of these settlements in the San Joaquin Valley in California. Typically, a family purchases a small plot outside a city where land is relatively cheap because there are none of the usual facilities—electricity, water, sewerage, roads or sidewalks, street lighting and so on. Gradually other families settle down also and a physical community is formed with few of the attributes of a civilized community.

Sect groups are usually the first to offer religious opportunities. However, the Migrant Ministry has begun a number of experimental projects with the sponsorship of denominations that will agree to support a worker or workers and a Protestant program. The Board of Home Missions of the Congregational Christian churches, together with the Congregational Conference of Southern California and the Southwest, the Women's Fellowship of the conference and contributions from numerous local churches, sponsors Friendship House, located at 2424 South Cottonwood Road in Bakersfield, Calif.

"It is the hope and the goal of the Kern County Farm Labor Ministry to provide the services and self-help programs that will enable the farm laborers to acquire skills and opportunities for leadership so that they may close the gap that now separates them from their fellow men." Millicent Benadik is the dedicated and able staff worker endeavoring to help these people carry out this program.

The Evangelical and Reformed Church and the Congregational Christian churches have been giving increasing financial support to the Migrant Ministry in recent years. This is, in the view of the Board of Home Missions and the Women's Fellowship, an integral part of our homeland ministry. Contributions from local churches attest to their appreciation of the worth and significance of this program, which is completely ecumenical in spirit and actuality.

*The following bills should, in the opinion of the writer, receive prompt support by letters to Congressmen and Senators: S1122, Minimum Wage; S1123, Child Labor; S1124, Child Education; S1125, Adult Education; S1126, Registration of Agricultural Labor Contractors; S1127, Housing Loans to Farmers; S1128, Labor Relations; S1129, Stabilization of the Migrant Farm Labor Force; S1132, Citizens' Council; S1131, Child Welfare; S1130, Improved Health.

Heidelberg

(Continued from page 17)

sible an unusual program of foreign study known as the Junior Year at Heidelberg. At present this is the only organized junior-year program to be established at Germany's oldest university. Participation is open to qualified students from Heidelberg College and to students from other colleges and universities who participate under Heidelberg's auspices.

Last October a contingent of twenty-seven students, accompanied by Dr. Charles M. Prugh, head of the German Department, arrived at Heidelberg University to begin their studies. It is expected that next fall forty students from Heidelberg and other colleges and universities will take advantage of the program, bringing attendance to its largest total since inception of the "Junior Year at Heidelberg" idea.

Interesting too is the Washington Semester arrangement with the American University of Washington, D.C., whereby highly qualified Heidelberg students majoring in political science, history, economics or sociology may apply for a term's appointment, usually in their junior year. Heidelberg's quota in the Washington Seminar is filled annually by appointments made by the staff of the Political Science Department after consultation with other departments in the social sciences.

No one, of course, would mention Heidelberg College without some reference to its famous Concert Choir, directed by Dr. Ferris E. Ohl, Professor of Voice and Chorus. Singing with and without accompaniment, this ninety-voice group has made many radio and television appearances and has several recordings to its credit.

Nor would anyone fail to mention that in addition to high scholastic attainments, first-place debate teams, fine dramatic productions and other important student activities, Heidelberg has a football team that over the years has been of championship caliber. It was Ohio Conference champion in 1952, 1954 and 1956.

Heidelberg College graduates rank in the upper 11 per cent of the coeducational colleges of the country in percentage of those pledging to the Annual Giving Fund. They are active in all parts of the country and in foreign fields, reflecting great credit on their college.

Heidelberg is girding itself to render ever better service as a small church-related college in the Midwest. The continuing success of the current development program (with a goal of $6,000,000) is positive proof that the Christian zeal in the minds of its founders 111 years ago finds a counterpart in the determination of today's faculty and staff that the college, with God's help, shall meet the challenge of continuing greatness in the coming years.

BOOKS

THE MORAL DILEMMA OF NUCLEAR WEAPONS: ESSAYS FROM *WORLDVIEW*

Edited by William Clancy *(The Church Peace Union, $1.00)*

"THERE has been a dangerous divorce between moralists and makers of policy." This statement in William Clancy's preface to the essays may be taken as the motivating assumption of the Church Peace Union in its impressive program of consultations and publications. In its monthly journal, *Worldview (see advertisement, page 40)*, and in many week-long consultations it is making a notable contribution toward overcoming the "dangerous divorce between moralists [that is, religious and ethical scholars] and makers of policy." Many individuals and many other agencies are exploring the relevance of ethics to international affairs, but it is safe to say that the work of the Church Peace Union is unique.

As an examination of this book will show, the search for the best religious and ethical thought on the whole range of international affairs, and particularly on nuclear weapons, calls on Catholic, Protestant and Jewish thinkers. It uses the contributions of persons who can be called serious and responsible even if they do not consider themselves religious.

The short and searching essays in this book have been written by two Catholics, one rabbi, one writer who describes himself as of a "nonreligious bent" and six Protestants, one of whom is a member of the Society of Friends. It would be hard to think of a more stimulating and valuable way to consider the "moral dilemma of nuclear weapons" than to sit down with such minds as John Courtney Murray, S.J., Walter Millis, Ernest Lefever, Stephen Cary, John C. Bennett and Kenneth W. Thompson. The writers present their own insights; they argue with one another; they are all brilliant and terribly in earnest.

In addition to the essays originally published in *Worldview*, the book reprints the remarkable article by George F. Kennan, "Foreign policy and Christian conscience," first published in *The Atlantic Monthly*. Religious people who are ready to think, and think hard, about the most serious problem of the contemporary world can hardly do better than spend a few hours with this book. The publisher's address is 170 East 64th Street, New York 21, N. Y.

Herman F. Reissig
International relations secretary,
Council for Christian Social Action.

THE COLLECTED HYMNS OF JOHN HAYNES HOLMES

(Beacon Press, $3.95)

AFTER a distinguished career as preacher and prophet, John Haynes Holmes, now in his eighty-first year, gathers his hymns in a single volume. We can be grateful to him and to Beacon Press for this handsome book, so tastefully printed and beautifully bound. It will remind us anew of the debt, both cultural and spiritual, that we owe this rare soul whose name ranks high on any list of hymnists, a peer with Whittier and Watts, Gladden and Merrill, Faber and Newman.

Here are vesper hymns and Christmas carols, protests against child labor and oppressive working conditions, against wars and tyrannies and the pride of self and society. In a reflective introduction on hymns and hymnists Dr. Holmes describes a hymn as "a native and noble expression of the soul, . . . the purest expression of religious sentiment." Each hymn, printed on the right-hand page, is flanked on the left-hand page with a brief, often too brief, descriptive paragraph about its composition. The total effect is impressive.

Among the thirty-seven hymns in this book Dr. Holmes includes such moving selections as "America triumphant!/Brave land of pioneers!" written "early in the Great War (1915) in an effort to provide a worthy patriotic hymn"; "Behold, O God! our holy house/And beautiful is burned; /The altars by our fathers reared/To dust and ashes turned," composed "on the occasion of the burning of the Church of the Messiah (the Community Church in New York City) on September 11, 1919"; "Great Spirit of the speeding spheres,/ Whose constant orbits mark the years . . ." composed for his twenty-fifth anniversary as minister of the Community Church in 1932; and "Bright visions glow across the sky/Of brotherhood and peace;/Brave voices summon from on high/To bring mankind release . . ." penned for his fortieth anniversary in 1947.

The greatest and incontestably most compelling of his hymns is "The voice of God is calling/Its summons unto men;/As once He spoke in Zion/So now He speaks again." This he composed on board the S.S. Laconia in September 1913, on the return voyage from his first trip to Europe. It was written in response to a request from the Young People's Religious Union in Boston due to meet later that month.

In retrospect Holmes muses: ". . . here I was on a swift ship headed for New York and not a line of my hymn written. I had tried my hand at composition several times without result, except failure. Then suddenly there came within me a veritable explosion of energy. In a few hours I had before me on paper just what I wanted, my promised hymn to be. In a few days I was listening to my words sung by a chorus of voices, fresh and lifted up. How does one explain such things? Do they just happen, or is this a genuine instance of the Spirit? Who can tell?"

Little wonder that seventy-five Protestant hymnals, as well as the *Union Hymnal for Jewish Worship*, contain one or more of these hymns. Versatility and vigor, dignity and majesty are the hallmarks of the hymns of John Haynes Holmes, and these characteristics will make him and his hymns immortal.

Carl Hermann Voss
Minister,
New England Congregational Church,
Saratoga Springs, N. Y.

THE HOSPITALITY COOKBOOK: Favorite Recipes from Ministers' Wives

By Elizabeth Bonnell McCuaig *(E. P. Dutton & Co., $3.95)*

MANY of us have wondered about the great potential that must lie in the corporate capacity of ministers' wives and have longed for some tapping of this resource. Now it has come! The first ladies of the church have arisen and burst into print with a recipe book.

The jacket exhausts the reader by revealing that the pretty compiler entertains fifty to one hundred people per week in her Canadian manse and considers this "a homey and intimate way to get to know people." The foreword attempts to justify the book's existence (no mean trick) by providing a solid Biblical basis for hospitality all the way from Abraham and Sarah to Priscilla and Aquila.

Part One gives tips on how to entertain all kinds of guests—the unexpected, the bereaved, the estranged, the worried, the celebrated. Part Two goes ecclesiastical with menus for special days such as Shrove Tuesday, Whitsunday (Pentecost) and St. George's Day. (Dinner for Reformation Sunday, which some of us have heard of, begins with *Nudelsuppe* and ends with *Kuchen.)* Group entertaining is the subject of Part Three and comes down to earth with "wimpies" and doughnuts for a young people's party.

Part Four contains favorite recipes from ministers' wives, many of them married to famous men. There is nothing wrong with this as a cookbook. It contains mouth-watering recipes and good helps for entertaining.

Mary Jean Irion
Lancaster, Pa.

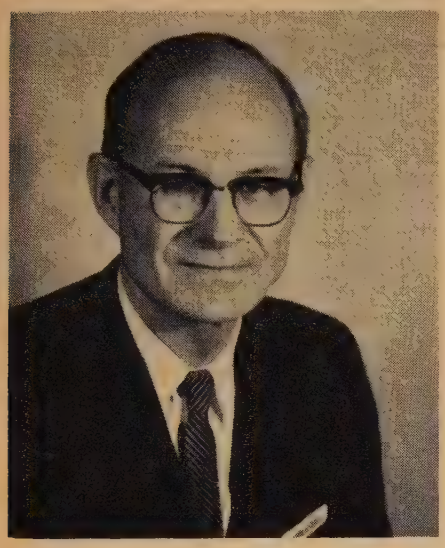
Books reviewed in these columns may be ordered from Pilgrim Press Bookstores, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

NEWS

WITHIN THE UNITED

RHODE ISLAND CHURCHES PLAN CITY-CHURCH RENEWAL PROGRAM

Feala Studio



With imagination, courage and down-to-earth practicality, the churches of the Rhode Island Congregational Conference are this spring beginning what has been described as a pioneering "demonstration project for rehabilitation and reconstruction of our city ministries."

A Chicago minister, the Rev. James S. Caskey *(see photo)*, has been engaged jointly by the Rhode Island Conference and the Congregational Christian Board of Home Missions to direct the program. As minister of urban strategy, Mr. Caskey will combine in-service training for selected students of theological seminaries with "a creative program of direct action in cooperation with the Rhode Island churches, which among them face every variety of urban problem to be found in major metropolitan areas," said Dr. Truman B. Douglass, executive vice president of the board.

Mr. Caskey, who has been minister of the Wellington Avenue Congregational Church since 1950, has been a leader in social-welfare and community organizations in Chicago.

It is planned to invite students from New England theological seminaries to serve as part-time ministers and student assistants while participating in regular weekly seminars. They will both study and experience the problems of relating the Christian gospel to urban society with special reference to city planning and renewal, health and welfare.

Plans call for Mr. Caskey to serve also as teacher and counselor to the pastors and churches of the area. He and his students will help the congregations carry out self-studies of their churches and communities.

CHICAGO CHURCHES DEDICATE NEW HOSPITAL

The Evangelical Hospital Association of Chicago has recently completed the erection of a second hospital—Christ Community Hospital in Oak Lawn, Ill. The new health center was constructed in an area adjoining southwest Chicago. It will serve a community that has had a population growth from 26,700 people in 1950 to more than 150,000 people in 1961, and that has no other voluntary hospital.

Some six thousand people attended two dedicatory services on February 19, at which addresses were given by Dr. Ewald H. Plassmann, pastor of Immanuel E and R Church, Peotone, Ill., a former president of the hospital's board of directors and of North Illinois Synod (E and R); and by Ray Brown of Chicago, administrator of the University of Chicago clinics and a past president of the American Hospital Association. Both services were under the leadership of Dr. Karl H. Meyer, Chicago, administrator of the hospital, and the Rev. Paul F. Umbeck, pastor of Immanuel E and R Church, Chicago, and president of the board of directors of the Evangelical Hospital Association. More than ten thousand people visited and toured the hospital during the following week. Cost of the new structure was slightly less than $6,000,000, with the seventh floor left unfinished for the time being. One of the departures from generally accepted practices is that the surgical pavilion, laboratories, X-ray department and emergency rooms are all located on the first floor. This plan minimizes the movement of patients between departments and contributes to the efficient use of personnel. All service facilities, central supply, pharmacy and kitchen are located on the ground floor. On the first floor is a meditation room for use by people of all faiths and space has been left for a chapel to be completed in the near future. The present seven-story structure, designed to care for 265 bed patients and a large number of outpatients, can be increased to ten stories when additional facilities are needed.

The Evangelical Hospital Association, which is supported by the Evangelical and Reformed churches in the Chicago area, will continue to operate the Evangelical Hospital in Chicago and adapt its services to meet the needs of its community.

1961 LAY SCHOOLS OF THEOLOGY ANNOUNCED

Two lay schools of theology will be held in 1961—one at Eden Theological Seminary, Webster Groves, Mo., and the other at Lancaster Theological Seminary, Lancaster, Pa.—with the men's and women's agencies of the United Church of Christ joining the seminaries in planning and sponsorship.

The purpose of these schools is to give lay men and women in the churches an opportunity to explore Christian life and thought more deeply than is possible in the congregations to which they belong. Experimental schools held in 1959 and in 1960 demonstrated that a week of serious and concentrated study under the guidance of seminary teachers and in a seminary environment elicited enthusiastic response from those who have felt the need for such enrichment of their lives.

The Lancaster school will be held from June 11 to 17. The following courses are scheduled: "A study in *The Revelation to John*" by Dr. Robert V. Moss Jr., president of the seminary; "The Old Testament foundations of our faith" by Dr. Elizabeth R. Achtemeier, Visiting Lecturer in Old Testament, Lancaster Seminary; and "The congregation in the community" by the Rev. Gabriel J. Fackre, Assistant Professor-elect of Historical Theology and Christian Ethics at Lancaster. The Rev. George H. Bricker, Librarian and Professor of Theology at Lancaster, will serve as dean of the lay school. All inquiries concerning the Lancaster school may be addressed to Mr. Bricker in care of Lancaster Theological Seminary, Lancaster, Pa.

The Eden school is scheduled for June 18-24 and will offer the following courses: "The Old Testament and our times," by Dr. Allen G. Wehrli, Professor of Old Testament at Eden; "The role of the laity in the life of the church," by Dr. Emanuel Jung of the Reformed Church in Switzerland; and "Theology and life: asking the right questions," by Dr. Allen O. Miller, Professor of Systematic Theology and Philosophy at Eden. Serving as dean will be the Rev. Oscar J. Rumpf, Professor of Practical Theology and Christian Education at Eden, who may be addressed in care of Eden Theological Seminary, Webster Groves 19, Mo. Total cost for registration, room, board and tuition at either school is $45. Each school is planned for fifty persons. Registrations will be accepted in the order in which they are received. It has been suggested that so far as feasible persons avail themselves of the school farthest from their home.

COLORADO CHURCHES HOLD INTERNATIONAL SEMINAR

Thirty-five leaders from more than a dozen Colorado churches took part in the first International Seminar for both laymen and laywomen held at the Congregational Conference grounds at La Foret, Colo. Sponsored by the American Board of Commissioners for Foreign Missions and the Colorado Congregational Conference, the seminar drew its leadership from the Boston staff of the American Board; from the California office of the Missions Council; from the United Church of Christ in Japan in the person of Douglas W. Morrill, American Board missionary at Kobe; from the Church of South India (Jaffna Diocese) in the persons of the Rev. and Mrs. S. R. Aseervathem of Ceylon; and from the staff of the Colorado Conference.

Along with addresses on the current mission scene, audio-visual presentations and periods of worship, the seminar made a large place for intensive discussion periods *(see photo)*. Out of these small-group sessions came a Statement of Findings, which includes the following paragraphs:

"It is imperative to arouse our people to the sense of a great commitment, to develop within each professing Christian a realization of his own share of responsibility in carrying out God's plan. We are convinced that we must find ever better ways of doing this at home and abroad.

"We are aware that the true purpose of missions today is to teach and train, to take the gospel of Christ to all peoples in the framework of their own culture and their own way of life.

"We express our confidence in the work of the American Board, realizing that its members are acting both purposefully and prayerfully as our agents and stewards. We recognize that while their problems are great, they have accomplished great things and that, under God, we and they together can and will go forward toward the fulfillment of God's command."

Other International Seminars are scheduled this year for Ohio, the New England area and South Dakota. Nearly a score of these educational programs for laymen, ministers and church women have been held since the first was conducted in 1946. Most recent was a seminar for Florida church women *(see* Herald, *April 6)*.

Continued on next page ▸

MARYLAND CHURCH DEDICATES FIRST BUILDING

Del Ankers

THE newly dedicated first church building of Bethesda Congregational Church, Bethesda, Md., near the nation's capital, is so contemporary in design that it fits quietly into the area of split-level homes adjoining it. A free-standing cross more than 33 feet tall, fashioned from a Christmas tree that had stood on the White House lawn over a year ago as part of the Pageant of Peace, now stands before the new church *(See* United Church Herald, *December 15, 1960).*

The building, consisting of a sanctuary seating 220 and ten classrooms and church offices, was used for a service on Christmas Eve, although it was not entirely completed at that time. There was something reminiscent of early pilgrims as warmly dressed families made their way in the snow to the church to sing and pray.

Photo shows participants in the dedication service *(left to right):* the Rev. Kenneth B. Wentzel, pastor of Faith United Church (E and R), Rockville, Md., who offered the prayer of dedication; Dr. Fred S. Buschmeyer, a CC clergyman and assistant general secretary and director of the Washington office of the National Council of Churches, who preached the dedicatory sermon; the Rev. Grover C. Rieger, minister, Bethesda Church; Clayton S. Childs, chairman of the building committee; and Dr. Joseph H. Stein, superintendent of the Middle Atlantic Conference of Congregational Christian Churches, who brought greetings.

Detailed studies prepared before the new site was selected made it possible for Bethesda Church, though only four years old, to chart its responsibilities for the next two decades and to outline its plans accordingly. The completed first unit represents an investment of $97,000, made possible in part by assistance from the CC Board of Home Missions and the conference.

VERMONT CHURCHES DISCUSS WORLD TROUBLE SPOTS

CUBA, China and Africa can still be an opportunity for Christianity instead of a threat if Christians will preach and practice a gospel of freedom, understanding and brotherhood. This was the consensus reached by speakers who addressed the international affairs meeting held recently at the North Bennington (Vermont) Congregational Church. The afternoon and evening session was sponsored jointly by the Missions and Social Action Committees of the Bennington County Association of Congregational Christian churches.

Speakers included Dr. Earle H. Ballou, former American Board missionary in China; the Rev. E. A. Adegbola, a Nigerian clergyman; and Robert Lyon, who has made several trips to Cuba in connection with his duties as executive secretary of the New England American Friends Service Committee. While not in complete agreement with everything Castro has done in Cuba, Mr. Lyon said he had been impressed by the many social reforms that seemed to be taking place.

Dr. Ballou told of his many experiences as a missionary in China for over thirty years. He noted that from 1937 to 1945 China suffered from the disease of defeat at the hands of the Japanese and this caused the people to turn to communism. He acknowledged that China has progressed under the Reds and expressed his belief that sooner or later our government will have to recognize Red China. Our missionaries may then be able to return to China. However, they will have plenty of competition from communism in the Far East for many years to come, Dr. Ballou said.

Mr. Adegbola stated that the African wants understanding, acceptance as a human being created by God and freedom from colonialism. The Rev. and Mrs. Kenneth T. McCrea are chairmen of the sponsoring committees. The Rev. Charles J. Parsley, minister of the host church, served as chairman of the committee that planned and executed the program.

U.S. CHAPLAIN LEADS MARINES IN WORK PROJECTS

USMC

UNDER the leadership of Chaplain Herbert M. Goetz, a minister of the Evangelical and Reformed Church, a group of Marines of the Third Battalion, Second Marines, 24th Marine Expeditionary Unit stationed at Camp Garcia, Puerto Rico, recently participated in a series of voluntary work projects at various points on the island. Chaplain Goetz organized the activities and was largely responsible for their success. The men volunteered their liberty time to participate in the projects.

A total of seven work activities were completed with ninety-two men participating in some phase of the program. Each project was unique in that a different job was accomplished each evening. During three nights at the Municipal Hospital, the Marines and volunteers from the town scraped, painted and scrubbed the prescription room, waiting room, hallway and kitchen, and then washed the windows. Similar activities were carried out in the Christian Center and at different churches.

On Sunday Chaplain Goetz and one representative from each company flew to San Juan and presented the Federal Prison, through its chaplain, with one hundred New Testaments and Bibles. On the same day the chaplain and Marines visited the Rose of Sharon Home in San Juan, gave a party for the twenty-seven children and presented them with ten Spanish Bibles and $55 to purchase household necessities for the new home. Photo shows Chaplain Goetz *(center)* with associates during the party at the orphanage.

Additional activities included purchasing the first piece of playground equipment for the newly developed recreation center in Isabella Segunda. Two sterilizers were bought for the Municipal Hospital and Public Health Unit in Vieques. Chaplain Goetz is a graduate of Eden Theological Seminary, Webster Groves, Mo., Class of 1960.

WISCONSIN CHURCH BAPTIZES LARGE GROUP

ST. JOHN'S E and R Church, Wisconsin Rapids, Wis., recently reached a high point in its church life when four adults and twelve children were baptized in one service. This celebration of the sacrament was especially meaningful to the congregation since St. John's has only 112 members. The four adults and twelve children represented three families. The mother of one of the children, Mrs. Mike, was formerly a student at the Winnebago Indian Mission School operated by the Evangelical and Reformed Church at Neillsville, Wis.

Included with the new members in the photo are the pastor, the Rev. Paul D. Schippel; the president of St. John's, Roy Nelson; and Mr. and Mrs. Heller, sponsors of some of the children who were baptized.

ERVINE INGLIS HONORED

HONORED for his many constructive contributions to the community, Dr. Ervine P. Inglis *(at left)* was recently named "Man of the Year" by the Chamber of Commerce of Webster Groves, Mo. Shown making the presentation is Harold B. Knight, a past moderator of the First Congregational Church of Webster Groves, where Dr. Inglis has been minister since 1939. During this time the membership has grown from 700 to 1,700 and eleven young men, including two of the minister's sons, have entered the ministry.

Artistic Portrait Studio

Dr. Inglis is a member of the board of directors of Chicago Theological Seminary and for the past ten years has taught a course on "Pastoral opportunities" at Eden Theological Seminary.

NEWS of the WORLD

YOUNG PEOPLE VOLUNTEER FOR WORK CAMPS

Some 1,100 young people from fifty-five countries will express their Christian zeal by serving without pay in volunteer work camps this summer in the United States and abroad under sponsorship of the World Council of Churches' Youth Department.

The Protestant, Orthodox and Anglican youths will dig foundations or lay bricks for schools, houses, chapels and refugee centers in thirty-seven countries. They also will build roads, plant trees and help in shipping relief commodities overseas. The work-camp programs will include daily worship, Bible study and recreation. In this country the program is sponsored by Ecumenical Voluntary Service of the National Student Christian Federation, which is affiliated with the National Council of Churches.

The Rev. C. Frederick Stoerker, an E and R clergyman and the director of E.V.S., observed in announcing the American phase of the program that the work camps have received further impetus this year from President Kennedy's Peace Corps, which, he said, "parallels in its program much of that of the ecumenical work camps." Among the campers will be 250 young Americans recruited by the E.V.S. Some of them will participate in U.S. projects and others will serve abroad.

Seven U.S. projects have been approved, he said, in which foreign students studying in this country will take part, working alongside American young people. They will be in St. Louis, Mo.; New York City's Harlem area; Indianapolis, Ind.; New Windsor, Md.; San Francisco, Calif.; Bricks, N. C.; and Puerto Rico. Photo shows work-camp group of another year helping to complete a chapel at a retreat center operated by the Russian Orthodox Church of America in the Catskill Mountains in New York State.

Work projects overseas include construction of a rehabilitation center for narcotic addicts in Hong Kong, enlargement of facilities for the Wilgespruit Center, the only interracial youth camp in South Africa, and maintenance of the Hiroshima Memorial Park in Japan. The camp program was started in 1947 by the Congregational Christian Service Committee in this country and was taken over by the World Council in 1950.

CHURCH LEADERS DISCUSS CORPS

A group of Protestant church leaders has suggested that President Kennedy's Youth Peace Corps be expanded into an international service agency under the aegis of the United Nations. This recommendation was made in a report released by a special Committee on Overseas Service by Youth, a group organized by the Department of International Affairs of the National Council of Churches.

Also serving on the committee were representatives of the World Council of Christian Education and the United Christian Youth Movement. The committee

based its report on observations of the churches' experience in overseas service by young people.

Believing that the President's Peace Corps would be more effective if conceived in terms of sharing and mutual benefit, the committee recommended that the corps be enlarged under United Nations auspices to include "junior technicians" as assistants to specialists. "The idea of an international team should be given careful consideration," the group stated, citing possible "regional arrangements" through the Organization of American States and other international organizations.

Copies of the report were forwarded to President Kennedy, to R. Sargent Shriver Jr., corps director, and to other leaders involved in the program. Chairman of the committee is Dr. A. Wilson Cheek, associate secretary of the World Council of Christian Education and a minister of the Evangelical and Reformed Church.

The report stressed the need to steer clear of any project implying imperialist designs. Equally important, the committee observed, is that youth-service personnel should not be carried in U.S. military transports or use U.S. Government facilities abroad. The committee also advised against identifying the Youth Peace Corps too closely with academic institutions despite the fact that it would recruit primarily college-trained personnel.

The report found fault with the use of the word "corps" in the name of the program as "too militaristic and susceptible of misinterpretation abroad." It also objected to the use of the word "missionary" by the press. "We would much prefer some such terminology as International Youth Service," the committee said, adding that the use of "missionary" could be misinterpreted both in relation to the work of the churches abroad and to a government-related program.

Emphatic opposition to tying the corps to Selective Service was voiced by the committee, but it did approve the proposition that overseas work in such a program be considered as an alternative to military service. If the Youth Corps is truly aimed at increasing measures of justice, freedom and peace, the committee members stated, "it certainly would be a national service comparable to service in the military establishment."

QUAKERS PLAN FIRST SEMINARY IN HISTORY OF FRIENDS

EARLHAM COLLEGE, Richmond, Ind., is developing some distinctive features for its School of Religion, scheduled to open in the fall of 1962 as the first Quaker seminary in the history of the Society of Friends. At present a two-year interim program is being conducted.

The new seminary will stress small seminar and tutorial groups with large classes and lecture courses held to a minimum, according to Wilmer Cooper, Associate Professor of Religion and administrative secretary for the graduate divinity school. He said it hopes to open with twenty-five students and increase the enrollment to 100. Also, Mr. Cooper said, the school will emphasize nonliturgical worship and religious experience rather than creed or doctrine. This, he said, is most compatible with the Friends' approach to Christian faith.

Though not limited to Friends students, the school will offer distinctive Quaker orientation and work to produce a "quality of spirit" to nourish small worship and fellowship groups.

Mr. Cooper said 60 per cent of Quaker meetings now have full or part-time pastors, and Friends believe they should be trained in a seminary of their own denomination. Photo shows Dr. Alexander C. Purdy *(end of table)*, visiting professor and retired dean of Hartford (Conn.) Theological Seminary, as he conducts a religion class for students at Earlham College.

N.C.C. SPOKESMAN TESTIFIES AGAINST SCHOOL AID

A SPOKESMAN for the National Council of Churches told Congress that its constituent denominations oppose any grant of Federal aid to private or parochial schools, as well as any grant of state or local tax funds. Speaking before the House subcommittee on education, and later before a similar subcommittee of the Senate headed by Sen. Wayne Morse, Dr. Gerald E. Knoff, executive secretary of the council's Division of Christian Education, said that the National Council is opposed to any payment from public tax funds for tuition grants or scholarships for children to attend church-related elementary or secondary schools and to any system of "tax credits" or "tax forgiveness" for parents whose children attend nonpublic schools.

Dr. Knoff said, however, that the National Council does favor the supplying of medical and dental services, school lunches and other "distinctly welfare services" to all children, whatever school they attend, if the expenditures are administered by public authorities.

Quoting from various policy declarations that the General Board, governing body of the National Council of Churches, had adopted, Dr. Knoff told the subcommittee: "In principle, Protestant and Orthodox churches claim the right for themselves to establish and maintain schools . . . where the ethos of the public-school system is or becomes basically inimical to the Christian education of our children. But we believe that to encourage such a development would be tragic in its results to the American people.

"In order that our schools may remain strong and become stronger," he said, "let all of them be strengthened —the public schools by increasing legislative support from all our legislative units, local, state and federal; our religious schools by those who believe in them, govern them and support them by gifts and prayers."

Photo shows Rep. Frank Thompson *(left)*, chairman of the House education subcommittee, greeting religious leaders who testified on both sides of the private-school assistance controversy. With him are *(left to right)*: Dr. Gerald E. Knoff; Msgr. Frederick G. Hochwalt, chairman of the National Catholic Welfare Conference's Education Department; Methodist Bishop John Wesley Lord of Washington, D. C., vice chairman of the N.C.C. General Board; Paul E. Blanshard, special counsel for Protestants and Other Americans United for Separation of Church and State; and David La Driere, president of Citizens for Educational Freedom.

This Is Our World

(Continued from page 5)

suppose God had decided to put his people's resources to a supreme test. Here is a confrontation of depths and heights, of great need and great resources such as men never before have seen.

How are we going to come out? God knows. The next years may be man's finest hour to date. They may also turn out to be his worst. This is no time for optimism or pessimism. It is only the time for saying: "The people who see, the people who care have now an awesomely great opportunity. I shall do my best." There is space here for only one or two comments about two of the dark clouds in our sky—the bombs and the struggle with communism. Since not even Gandhi could convert India to pacifism, there seems little chance of persuading any of the great nations to try the experiment of unilateral disarmament, even if all Christians were sure this is a Christian policy. But it should be clear that the way to peace and security does not, for any nation, lie in some final victory in an arms race. And multimegaton bombs are, in Father John Courtney Murray's phrase, "from the moral standpoint, unshootable." There can be no greater evil than the consequences of a war fought with these weapons.

Intelligent Response

Our President is quite right: neither we nor the Russians have been really serious in the quest of plans to control and reduce our armaments. The average citizen is not in a position to work out and present such plans. We can insist that the nation—to quote the President—"begin anew the quest for peace, before the dark powers of destruction unleashed by science engulf all humanity in planned or accidental self-destruction."

With respect to the struggle against communism let us say only that the intelligent response to a world that includes communism begins—it begins—with the recognition that anticommunism is not enough. Within our own country it does not require much perception to see that those who find subversion almost everywhere are using the hunt for subversives as a means of working off the hostility instinct, which they feel compelled to suppress in other areas. It was a wise man who said: "I dislike all Communists, including anticommunists." On the world level the question for the United States is: Will we lean into the legitimate and necessary revolution of our time, rejoice in it, help it along or will we lean away from it, a satisfied nation wagging a warning finger at a dissatisfied world?

Thinking next of the appalling human and personal suffering in our world—the refugees, the hungry, the disease-ridden, the illiterate—let us remind ourselves of the parable of the rich man and Lazarus. In this world Lazarus was sick and hungry and he was given heaven as compensation. The other man was both rich and insensitive to the suffering at his gate and he, for that reason, went to the place of torment.

This is unfair, is it not? (As well as flagrantly unorthodox!) Assignments to heaven and hell ought not to be made on that basis! How unfair it is a modern rendering of the parable will disclose:

Rich American

There was an American who was dressed in Dacron and wool, and who ate three excellent meals every day. And his house was a place of beauty and comfort, and his church was a dream of stone and glass. And a few hours away by plane lived a Greek, pinched with hunger and full of disease. And he desired only that the American share his surplus.

The poor Greek died and went to heaven. The rich American also died and he went to hell. And, being in the torment of isolation from God, he lifted up his eyes and saw Jesus afar off and the poor man by his side. And he called out: "Lord Jesus, have mercy and send the poor man to comfort me, for I am in anguish."

But the Lord said: "Son, remember that on earth you had all the comforts of life and this poor man had none. But now he is comforted and you are in misery."

Plain Words

And the rich man said: "Then I beg you, Lord, send the poor man to the United States, for there are millions there who live as I lived, that they may be warned of the fate in store for them."

And the Lord said: "They have my words and also many who tell them that while they live in luxury, most of their fellow men live in misery; let them pay attention." And the rich man said, "No, but if someone were to arise from the dead they would come to their senses." And the Lord said to him: "If they do not listen to my plain words and are unmoved by the cries of their fellow men, neither will they respond if someone should rise from the dead."

Unfair? But there it is. And we should read again the stories of "the rich young ruler," "the Good Samaritan" and "the Last Judgment." How the New Testament underlines it: "But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?"

But then look at us—Christians—singing:

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Look at us singing that—when the most effective slogan we can think of in the area in which Church World Service operates is "Share Our Surplus!" That is not a Christian slogan. That slogan is an indictment of Christians. Hardly can we be persuaded to share the surplus of our economy of waste. Crumbs from the rich man's table!

"Hypocrite" is an ugly word. Few who deserve the epithet are conscious of intent to act a false part. Men believe themselves honest long after those around them see that they are dissemblers. And hypocrisy is a particular temptation of the religious because it is good and necessary to praise love, justice and courage, but so much easier to praise them than to love and do justice and be courageous. Must we not admit that the distance between our Christian professions and the life response of American Christians is so great that serious persons cannot be blamed if they begin to suspect us of hypocrisy? Let us put to ourselves a few questions.

Moral Right

Have we a moral right to go on singing the great marching songs of the church if we do not intend to cease from our amiable strolling and begin to march?

Have we a moral right to be the professional celebrants of self-denial when, although we do work hard, we—ministers and lay members—avail ourselves of almost every luxury our society affords before we decide what we will give to the church or give for the hungry?

Have we a moral right to sing over and over again "Grant us wisdom, grant us courage/For the facing of this hour" when in thousands of our churches the description of a social problem as "controversial" is enough to ensure that it will not be faced?

Have we a moral right to take to ourselves the name of him who was the friend of "publicans and sinners" when the alcoholic, the drug addict, the beatnik, the homosexual, the Communist, the delinquent and the prisoner find in the churches little compassionate concern?

May not the God revealed in the prophets and in Jesus say to us: "I hate, I despise your beautiful Sunday services and I take no delight in your lovely church buildings. Take away from me the noise of your choral anthems; to your pulpit prayers I will not listen. But let justice come to the slum dweller, the migrant, the Negro, and let food be given to the hungry."

Within the contemporary church there are signs of reformation. Paying attention to the best that is being said and done by

the World Council of Churches, by the National Council of Churches, by boards and councils of some denominations, finding here and there a local church that is far from complacent, seeing little groups within the churches that search the Scriptures, ask the radical questions, are unimpressed with the irrelevancies of numbers and popularity, one knows that the Christian fire has not gone out and that there is at least a chance that a church now badly in need of radical reformation may once more stir the hearts of men, command their intellects and exert a powerful influence on the currents of history.

But let us not delude ourselves. The threat to man as the Judaeo-Christian faith conceives him is too serious and the social forces of our time much too powerful to expect effective help from a vague theology, a conventional ethic and a timid church. A modern Jeremiah would surely say of our churches what the ancient prophet said: "They have healed the wound of my people lightly." One could as soon believe that with an eye-dropper one could irrigate the Sahara as expect that a soft and easygoing Christianity can grapple effectively with the intellectual and social forces of our time!

The local church, if it is at all serious, will now be a place of high intellectual and spiritual excitement where the Scriptures are really searched, where worship is moving and memorable, where whosoever will may worship and work with us, where—the times being what they are—we would as soon not have a church school as not have strong social-action leadership, where seeing the multitudes near and far we are moved to compassion for them, where the Cross shames us out of timidity and self-indulgence and summons us to bold and costly action.

Change only a word or two of some great words uttered in Washington on January 20 and put them in question form. Are we Christians now prepared to "pay any price, bear any burden, meet any hardship, support any friend, oppose any foe to assure the survival and the success" of the Christian faith and the Christian cause in our particular period in history?

STEWARDSHIP

(Continued from page 11)

lowers of Jesus and members of his church we have a stewardship of the gospel. The good news has been made known to us; it has been committed to us. We have an obligation to make it known and to share it with others.

It may be that the sense of vocation should precede the sense of mission, for it is quite logical that one must be called before he is sent. Whether one comes before or follows after the other, we must take seriously the proposition that stewardship involves all of life. Stewardship is not limited to the gifts of money we make to the church. It is not limited even to the way we use our talents in Christian service. Stewardship is serving the Lord with all that we are and have. It is saying:

Take my life and let it be
Consecrated, Lord, to thee.

The tensions between mission and vocation are not so obvious as those between grace and good works, and yet they do exist. The term stewardship has been confined for the most part to the church and so-called church activities. There is always the tendency on the part of conscientious church members to feel they have fulfilled their stewardship obligations when they have done their share to maintain the local church as an institution. Mission is always breaking through the local and parochial to ever larger areas of need and service. And stewardship that takes into account the element of mission sees the local church as engaged in mission to its community and to the world.

The dimensions and tensions of stewardship are also evident in the imperatives of the Christian faith and the freedom of conscience. One of the key words as far as stewardship is concerned is *responsibility*. The Christian steward knows that with every blessing there is a corresponding obligation. With every gift there is a corresponding duty. With every privilege there is a consequential responsibility. Thus the aspects of discipline and obligation and duty assume considerable importance in the life of the Christian steward.

At the same time stewardship takes into account the fact that the Christian has been set free from the law. Christ has set us free. But Christian freedom is not freedom to do as one pleases; it is freedom to choose between alternatives. And so a second key word for stewardship is *priority*. The Christian seeks to put first things first.

The tension between what is required of us as Christian stewards and the freedom that is ours is very real and at times very severe. Again and again the faithful followers of Jesus Christ encounter the great imperatives of the faith that declare: "Thou shalt." And always there is the effort to dodge the responsibilities that are placed upon us. Always there is the longing to be set free of any obligations. The freedom that is ours tempts us to indulge in the practice of doing only what we feel like doing.

Stewardship has a broad range in the field of Christian thought and practice. The doctrine of the providence of God and the tremendous concept of the grace of our Lord Jesus Christ have far-reaching implications for an understanding of Christian stewardship, as do the disciplines of Christian ethics and Christian education. The very dimensions of stewardship make it inevitable that dynamic tensions should appear in the practice of Christian stewardship. Somehow the conscientious Christian must learn to live with these tensions if he wishes his witness to be as full and as complete as humanly possible.

Redeeming Community

(Continued from page 10)

when Christians large and small become as concerned about the moral gap as they are about the gap between the annual budget and the offering-plate collections.

It should be the sober concern of all Christians that nearly 50 per cent of the early marriages today are ending in failure because, as one marriage counselor bluntly stated it, "some men today get their love in one place, their sex in another and their children in still another." It should be the urgent concern of all Christians that the youth of our nation are battered on every side by corrupt influences. What an absurdity we have reached when with hardly a murmur we allow the silver screen to dress up and parade prostitution as "an agreeable way of earning a living"!

The silence of the church on the one big issue that hurts it most in the eyes of the world is equally alarming, if not more so. A few brave Christians have spoken out on behalf of better race relations, but sadly lacking has been the concert of indignant voices that should be decrying the color lines we still draw through American rights and privileges. Certainly we should not be so naïve as to believe that we shall usher in the kingdom of God by solving the race problem, but this problem should lie much heavier upon the conscience of the Christian community than it does.

Any assessment of the church's future must reckon with its active witness—or the lack of it—in these areas and many others. The needs have never been so clearly defined nor has the wherewithal for making the difference been so great. What is further required are desire and commitment.

Writing about the Indian church, John Webster Grant recently made an observation emphatically applicable to the American church. "The Indian church," he wrote, "must think of itself not only as a redeemed but also as a redeeming community, with talents not to be hoarded but to be risked. The church must be a little more ready to die in order to live."

Ours is not the necessity of making a little go a long way, as is the case of so many "younger churches" of the world that have to undertake large tasks with very small resources. Our task is that of making much go where it is needed most. More than anything else it is a matter of our being a bit more ready to die to ourselves that the church may become more alive in our society.

LETTERS

Jamestown, N. Y.

TO THE CO-EDITORS:

I wish to take issue with Mrs. McNeur, chairman of the art show sponsored by Church World Service and exhibited in San Francisco *(see* United Church Herald, *March 9)*.

Mrs. McNeur calls the picture "The Box" "a direct and truthful statement of the human situation" and interprets it as a true picture of our twentieth-century world. True, it states much of the real. But where are the Christian symbols of any good intentions and work in this world? If the picture had contained one small ray of light, half a human hand, a chunk of bread or even one vitamin pill, it might have been called "real."

To a Christian, "The Box" is *not* a truthful statement of the human situation! I am amazed that any Christian organization would think there was nothing more real in this century than "The Box"!

Ruth Young (Mrs. G. E.) Bentley
Member, First Congregational Church.

BOARD OF HOME MISSIONS ANNUITY FUND FOR CONGREGATIONAL MINISTERS CORPORATION FOR GENERAL COUNCIL

For information write:
Howard E. Spragg, Treasurer
287 Park Ave. S., New York 10, N. Y.

★

Seattle, Wash.

TO THE CO-EDITORS:

The article by Norman M. Lobsenz entitled "The man who taught Hawaii what 'aloha' means" (Herald, *March 9)* was deeply appreciated. I have known Abe for many years, and the article described this beloved pastor quite accurately.

Mineo Katagiri
Minister to students,
University Congregational Church.

★

New London, Conn.

TO THE CO-EDITORS:

The article entitled "Myths: the language of faith" by Lawrence L. Gruman (Herald, *March 9)* is excellent and I hope reprints are available. In case they are not, please send me one and a half dozen copies for my church-school teachers.

Congratulations on the high caliber of most of your articles.

Robert Y. Johnson
Minister,
First Church of Christ (Congregational).

★

Chillicothe, Ill.

TO THE CO-EDITORS:

Let us have more—many more—explanatory articles on the same high level as Lawrence L. Gruman's "Myths: the language of faith."

We ministers, as well as our liberal laymen and women who try to help make Christianity a living, vital force in twentieth-century life, need this kind of assistance. . . .

Again thank you—and my renewal subscription to the *Herald* is on its way to you largely because of the challenge of this article.

Elium E. Gault
Minister,
Plymouth Congregational Church.

★

Douglas, Mich.

TO THE CO-EDITORS:

If a lone second to the nomination of Mrs. George E. Kahlenberg is in order, this I do. I came to Michigan after more than twenty years in rural churches in Wisconsin, so this is a view from the little churches. To Mareta Kahlenberg, chapel or cathedral it was always the church. Rural or urban it was always the church. If devotion is a prerequisite for the office of moderator of the General Council, she fully meets that requirement.

I hope that she is nominated and elected.

Josiah P. Pennington
Minister, Congregational Church.

★

Sheboygan, Wis.

TO THE CO-EDITORS:

I noted the nomination of Mrs. George E. Kahlenberg for moderator of the General Council with genuine enthusiasm. Her extraordinary gifts, promotionally and in executive capacity, are suffused with a gracious and outgoing spirit. Her knowledge of our church life at local, state, national and international levels makes her an outstanding choice. The letter placing her name in nomination expresses the enthusiasm of many of our leaders in official capacity. I should like to add the word of a local minister who has been privileged to know her and her superb leadership in her local church.

Wilford H. Evans
Minister, First Congregational Church.

★

Easthampton, Mass.

TO THE CO-EDITORS:

May I take this means of offering my congratulations to you for the fine editorial in the April 6 issue entitled "Roman Catholic lobby." The editorial says a great deal in a few well-chosen words.

An essay on providence and evil

Love Almighty and Ills Unlimited

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Report of voting on United Church Constitution

CC CHURCHES

Yes	2,197
No	131
Abstaining	32
Churches Voting	2,328*

*abstentions not included

E AND R SYNODS

Yes	2
No	0

In my opinion to give Federal aid in any form to parochial schools would be a severe blow to our Protestant churches. We would, in effect, be helping to finance our own eventual destruction!

It has come as a great shock to me to realize that very few of our Protestant ministers seem to be courageous enough to take a public stand on this crucial issue. At least, in the area in which I serve, there has been a great silence from my clergy brethren.

Therefore I was very pleased to see our national magazine taking a stand on the issue. I pray that many of our associations and conferences will have the wisdom and the fortitude also to speak out on the issue.

Allyn K. Wadleigh
Minister,
Easthampton Congregational Church.

★

Newton Center, Mass.

TO THE CO-EDITORS:

This is in regard to the article of Dr. Wagner in the March 23 issue. The gist of the article is that in 1959 the E and R's had their next-to-worst year in net gain of membership. Only aroused local churches and pastors will remedy this problem.

I feel that this concern for numbers is one of our major problems in the American church. It's a cliché today that never before has the American church been so big and at the same time so irrelevant in affecting the daily decisions our people make. I wish the large churches would ask themselves at least two questions. Are they gaining in numbers because they sanctify the values of the American success cult and provide peace where there is no peace? And are they expressing their concern for economic and social injustice in their own communities by spending time in adult study groups, which attempt to influence the life around them for the better, knowing that some will criticize them for "meddling"?

Along this same line I would question the statement in the article saying, "We must seek the lost, the unchurched." Does it not cater to our complacency to think that being in the church removes us from the company of the lost? We must be concerned with bringing more people into the church, but equally important is the question into what kind of church we are bringing them.

William A. Zeckhausen
Student,
Andover Newton Theological School.

★

Cleveland, Ohio

TO THE CO-EDITORS:

The overwhelmingly favorable response to the President's Peace Corps proposal leaves numbers of us scratching our heads in some amazement and some futility! In the church vocations field and in missionary work and recruitment, we have been saying for years that we needed young people for urgent, desperately needed work abroad. It is true that we offered a little bit more in terms of stipend than what is now being offered by the Government.

Have we failed in publicizing the need, and the opportunity through the church? Have we been unable to "project the proper image"? . . .

The church now, at the height of all the publicity, says again what it has been saying for years:

(1) People in underdeveloped countries need the gospel of Christ preached to them by word and deed, through evangelism and through aid in agriculture, hospitals, other types of healing, engineering, social welfare and so on.

(2) The type of person needed for this is young in outlook, resilient in spirit, emotionally secure and physically strong, and convinced of the love of God.

(3) The prayers and the dollars of all of us in the churches are needed to support the program.

(Continued on page 34)

How to use this issue

SOCIAL ACTION GROUPS . . .

. . . will find the article beginning on page 4 tremendously stimulating. Recognizing with Herman F. Reissig that "anticommunism is not enough in our struggle with communism," your group might want to discuss some of the positive steps individuals and church groups can take.

MISSION STUDY GROUPS . . .

. . . will take note of the announcement of the 1961-1962 study themes on page 20, and place orders early for materials to use this fall.

. . . will appreciate having Galen R. Weaver's cogent article on the churches' concern for migrant farm laborers (page 18). In addition to ordering the materials listed, you may wish to write your Congressman for copies of and information on the legislation to which the author refers. Ask for Senate bills S.1122 through S.1132 and House resolutions H.R. 5284 through H.R. 5293. The searching questions to which Mr. Weaver refers are suitable for reporting and discussion.

COUPLES CLUBS . . .

. . . student groups or older youth groups will find help in Lawrence L. Gruman's cover story (page 8) and Cynthia C. Wedel's article (page 14).

OFFICIAL BOARDS . . .

. . . might try this for a change of pace: begin the next meeting with twenty or thirty minutes of study before digging into matters of business. This time summarize and discuss Paul E. Strauch's treatment of stewardship (page 11).

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(Continued from page 33)

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Harold H. Wilke

Executive secretary,
Commission on Church and Ministry,
Evangelical and Reformed Church.

★

Ferndale, Calif.

TO THE CO-EDITORS:

Rereading the February 9 issue, I noticed the photograph of the new chancel of the Community Congregational Church of Manchester, Iowa. I feel that this chancel is to be commended for more reasons than the article mentions.

The combination of the central free-standing communion table and the pulpit at the rear of the chancel actually creates an "altar-centered" church much better than does the usual divided-chancel arrangement. With this combination even the minister can maintain a position facing the communion table. It is possible for the choir at least partially to turn toward the congregation, producing better musical quality, and yet not turn their backs upon the symbol of God's presence.

I note also that the shape of the communion table is such that both the table and altar symbolism may be applied to it, thereby keeping in mind both God's coming to us in Christ and our offering of ourselves to him.

Congratulations to this church and its architect!

H. Raymond Woodruff

Minister,
First Congregational Church.

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OBITUARIES

MRS. MABEL C. BABCOCK, widow of the Rev. Frank Babcock, a Congregational Christian minister, died in Pueblo, Colo., on March 21 at the age of 83.

Born near Topeka, Kan., she studied at Washburn College in Topeka.

Her husband, who died in 1939, served churches in Geneva, Neb., and Mazon, Ill. Mrs. Babcock is survived by one son.

THE REV. PAUL BRANKE, retired E and R minister of Los Angeles, Calif., died March 3 at the age of 97. Following his graduation from Eden Theological Seminary, Webster Groves, Mo., and his ordination in 1886, Mr. Branke served his entire ministry in California, where he was instrumental in organizing several congregations in the Los Angeles and San Francisco areas. He served the California District of the former Evangelical Synod of North America as secretary and president. One son survives.

THE REV. MOTIER C. BULLOCK, a CC minister for more than fifty years, died March 6 at the age of 83.

Born in Elba, Mich., he was a graduate of Olivet College, Olivet, Mich., and the Oberlin Graduate School of Theology, Oberlin, Ohio.

He held pastorates in Michigan, Ohio, New York, Kansas, Texas, Oklahoma and Nebraska. During World War I he served as a chaplain in France. During his longest pastorate at McCook, Neb., he was elected moderator of the Congregational Christian churches of Nebraska.

In 1952 he and his wife celebrated their golden wedding anniversary. She died the following year at the age of 76.

Mr. Bullock is survived by two sons, a daughter, three sisters and ten grandchildren. Dr. Dillman S. Bullock, a retired missionary to Chile, is a brother.

THE REV. GEORGE A. BUSHEE, 92, a retired Congregational Christian clergyman, died March 6 in Newburyport, Mass.

Born in Brookfield, Vt., he was a graduate of Williams College and Yale University Divinity School. He spent ten years as director of settlement houses in Philadelphia, Pa., and Cambridge, Mass.

Mr. Bushee was minister of the First Congregational Church in Madison, Conn., from 1898 to 1907 and from 1928 to 1929 was a supply minister there.

In 1914 he founded the Thorn Mountain Summer School in Jackson, N. H., which he directed until his retirement thirty years later. He is survived by his widow.

THE REV. THOMAS V. CRANCE, a retired Congregational Christian minister of Springfield, Mo., died March 10. He was a former minister of Weaubleau Congregational Church, Weaubleau, Mo. Ordained in 1926, he retired on October 1, 1960.

THE REV. WALDEMAR M. GOFFENEY, retired E and R minister of South Bend, Ind., died March 4 at the age of 69. Ordained in 1915, Mr. Goffeney served two churches in Indiana, including thirty years as pastor of Zion Church, South Bend. He succeeded his father, the Rev. Martin Goffeney, who had served Zion Church for thirty years. Upon his retirement, Mr. Goffeney moved to California, where he became active in the leadership of several congregations. Four sons survive.

THE REV. HORACE FLAVEL HOLTON, who died on December 7, 1960, was one of God's choice gifts to the Congregational churches of America.

He was born in Springfield, Mass., October 16, 1878. After completing his education at Amherst College and Yale University Divinity School, he was ordained in the city of his birth in 1905.

Almost immediately he accepted a call to a new parish in Kansas City, Mo., the Ivanhoe Park Congregational Church. In 1912 he accepted a call to the First Congregational Church of St. Louis, where he engaged in an inspired ministry for six years. Porter Congregational Church of Brockton, Mass., called him back to his native state in 1918.

He was chosen in 1943 to be a pastor of pastors and pastorless churches through the Boston office of the Board of Pastoral Supply, a service he continued until 1950. During the last decade of his life he served more than twenty churches as interim minister and counselor.

On September 26, 1913, he married Helen Cary Berry, daughter of a distinguished medical missionary of the American Board who had returned from Japan to practice medicine in Worcester, Mass. One son survives his parents, who died within six months of each other.

Fred F. Goodsell
Former executive vice president, American Board for Foreign Missions.

MRS. ONA B. SCHEIBE, widow of the Rev. Otto John Scheibe, died March 4 at the age of 85.

Born in Iowa, she and Mr. Scheibe were married in 1901 and four years later went to Puerto Rico as pioneer missionaries for the Congregational churches.

Mr. Scheibe, who died six months ago, raised the first funds for the Ryder Memorial Hospital of the American Missionary Association in Humacao, Puerto Rico.

Mrs. Scheibe is survived by two daughters, Mrs. Frederic Groetsema, wife of the minister of Plymouth Congregational Church in Whittier, Calif., and Mrs. David McKeith Jr. of Charlottesville, Va.

Word has just been received by *United Church Herald* of the death of THE REV. WALTER SPENCE, a retired Congregational minister, on January 16 at the age of 93.

A graduate of Emory and Henry College, Vanderbilt Divinity School and Yale University Divinity School, he served churches at Stillwater and Kingfisher, Okla.; Council Grove, Kan.; Metropolis and Peru, Ill.; and Boscobel, Wis., before his retirement in 1934. He is survived by a daughter.

DR. RICHARD A. WAITE, a retired Congregational Christian minister of St. Louis, Mo., died March 11 at the age of 87.

Dr. Waite joined the American Youth Foundation staff in St. Louis, Mo., in 1925. From 1926 to 1929 he was minister of the First Congregational Church in Kansas City. He then returned to the Foundation, of which he was associate director at the time of his retirement twenty-two years ago. He was one of the founders of its Camp Miniwanca in Shelby, Mich.

A graduate of Syracuse University, he was with the international headquarters of the Young Men's Christian Association in New York early in his career. His widow, three daughters and two sons survive.

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E and R Address Changes

ENGLER, DONALD T., Maple St., Howard, Pa., pastor of the Nittany Valley Charge, (new).

GAERTTNER, GEORGE F. JR., Rome, N. Y., to Star Route B, Staunton, Va., pastor of St. John's, Middlebrook, Va.

MC ALLISTER, JAMES R., 5 Belle Meade Drive, Little Rock, Ark., serving St. Paul's on privilege of call.

POETTER, HOWARD H., Lebanon, Ill., to 429 W. High St., St. Marys, Ohio, pastor of St. Paul's.

SARRIO, ANTHONY H., 614 Sixth St., Pitcairn, Pa., pastor of First, (new).

THIEROLF, PHILIP H., Holyoke, Mass., to 1201 Butztown Road, Bethlehem, Pa., on leave of absence.

TODD, LEONARD F., Alton, Ill., to 232 W. Ninth St., Junction City, Kan., pastor of Zion.

VITZ, ROBERT H. (Ch), Long Beach, to USS THETIS BAY (LPH-6), c/o FPO, San Francisco, Calif.

Code: Ch—Chaplains in the armed forces

CC Calls

ALEXANDER, GEORGE, to student minister, Sugar Creek, Ohio.

BANKS, THOMAS, to student minister, Watkins Christian Chapel, Watkins, Ohio.

BEAUSAY, WILLIAM J., to interim, Second, Toledo, Ohio.

BECHTOL, LARRY, to student minister, Hollansburg, Ohio.

BISHOP, WALTER C., assistant, Orinda, Calif., to Brown Deer, Milwaukee, Wis.

BOETTCHER, ALVIN H., Emmetsburg, to Belle Plaine, Iowa.

BRICE, WILLIAM B., Baptist, to United, Mapleton, Minn.

BROWN, DAVID E. L., to Powder River Parish, Broadus, Mont.

BURNS, GRANT J., Carolina, Burlington, to Randleman, N. C.

BUSSE, EDWARD J., E and R, to Elcho and Kempster, Wis.

CASSIDAY, DONALD M., First, Sheridan, Wyo., to Sandy, Utah.

COFFEY, A. J., Baptist, to interim, Brier Hill, N. Y.

COTNER, R. A., to Fort Recovery, Ohio.

COX, BARRY, to Union, Buffalo, Wyo.

CULPEPPER, OTTO L., Enigma, Ga., to Blackwoods, Headland, Ala.

DAGGETT, ROBERT B., to Monterey, Mass.

DAVIS, JAMES E., to Lusk, Wyo.

DAVIS, ROBERT, EUB, to Windsor, Wis.

DILLER, STEPHEN M. J., Highland, Ill., to Church of the Open Door, St. Louis, Mo.

DYER, ROBERT C., to student minister, Ridgeville Corners, Ohio.

ESSEX, ALAN, Baptist, to Heath and Rowe, Massachusetts.

FAULSTICH, JOHN, to minister of youth, Community, Garden City, N. Y.

FORTNA, IRA C., to student minister, United, Trotwood, Ohio.

FOSTER, DONALD, to Community, Orem, Utah.

GOULD, EVERETT W., Euclid, Ohio, to Newark Valley, N. Y.

GRESHAM, J. H., to interim, Union, Painesville, Ohio.

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HOOVER, WILLIAM, to interim, Berkey, Ohio.
JOHNSTON, JOHN R., Mexico, Me., to Killingworth, Conn.
LOHR, MORRIS, to student minister, Fellowship, Lebanon, Ohio.
MAC LEAN, NORMAN C., Marlborough, to Central, Dracut, Mass.
MALLOTT, GERALD D., to interim, Cairo, Ohio.
MARQUARDT, DANIEL, lay minister, to West Millgrove, Ohio.
MARTIN, DONALD L., Evangelical Free, First, Pemberton, to Silver Lake, Minn.
MENZEL, DONALD E., Baptist, to Federated, Norfolk, Mass.
MIGUEL, PAUL, to student minister, United, Penfield, Ohio.
MONTGOMERY, ROBERT M., to interim, United, Radnor, Ohio.
MUIR, WILLIAM A., to interim, Candor, N. Y.
NOBLE, JOHN E., to lay minister, South, Columbus, Ohio.
NYE, KENNETH E., Chappaqua, N. Y., to Community, Glenview, Ill.
PENDLETON, CHARLES L., to Bunker Hill, Waterbury, Conn.
QUICK, GENE S., Oran, Sidney, to United, Buckland, Ohio.
RICE, G. JULIUS, Bayside, Va., to North Miami, Fla., June 11.
SAUNDERS, CLIFFORD R., Pierce City, Mo., to Creston, Iowa.
SCHOTT, FRED H., West Millgrove, to Alexis, Toledo, Ohio.
SCHUCH, FRANK, student minister, to associate, Trinity, Cleveland, Ohio.
SHEARS, JOHN R., student, to First, Chester, and Montgomery, Mass.
SHELBY, JOHN S., First, Hettinger, N. D., to Belmond, Iowa.
STAVENGER, MARILYN, to associate, Park, Toledo, Ohio.
STEFFENSON, NORMAN, student, to Oak Grove, Letts, Iowa.
STOHL, JOHAN H., to Second, Wakeman, Ohio.
STRICKLER, GAYLE V., Urbandale, Des Moines, Iowa, to First, Longmont, Colo.
TEMPLE, EARLE H. JR., Indian Creek Community and Liberty, Brantley, to First, Andalusia, Ala.
WALDON, GEORGE L., Disciples, to associate, St. Peter's and St. Paul's, Cincinnati, Ohio.
WALKER, ALBERT C., Elk Point, S. D., and Westfield, Iowa, to Britt, Iowa.
WENZ, HERBERT E., to associate, West, Akron, Ohio.
WESTLAKE, DARRELL J., Cincinnatus, to Deansboro, N. Y.
WHITTLESEY, WELLINGTON W., Society of Friends, to Givin, Iowa.
WILLIAMS, JAMES R. JR., Lake View, Worcester, to Chaffin, Holden, Mass.
WILSON, J. T. M., to St. Luke's, Elmira, New York.
WILT, KENNETH E., to interim, Jones Road, Cleveland, Ohio.
WOBUS, REINHARD, E and R, to interim, Phillipsburg, Ohio.
YEAGER, PHILIP, to Dodgeville, Wis.

CC Resignations

ALDRICH, GORDON M., Rutland, Vt.
ALLEN, MAX L., EUB, Oak Grove, Letts, Iowa.
ALMACK, GEORGE E., Parkville, Brooklyn, New York.
BAILEY, LAWRENCE, Givin, Iowa.
BENTLEY, HAROLD B., Sutton, Milbury R. D., Mass., September 1.
BIGLER, ADAM, United, Sugar Creek, Ohio, to teach.
BROWN, ARTHUR N., Hancock, Wis., to retire.
CROWELL, CLARK M., Blairsburg, Iowa, to retire in Cedar Falls, Iowa.
DICKERSON, HERBERT W., Greeneville, Norwich, Conn.
DISTANT, LEWIS E., Community, Poland, Me., to retire.

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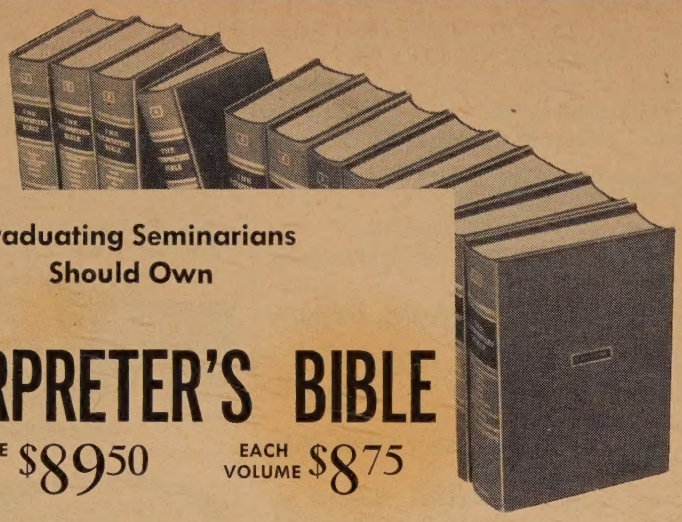

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HANER, JOAN M., campus minister, University of South Dakota, Vermillion, Sept.

JOHNSON, JAMES G., Putnam, De Vola, Marietta, Ohio.

KUNS, RICHARD R., Sullivan, Ohio.

KYLE, RICHARD, Ceredo, W. Va.

MICHAELSEN, EINAR, Brentford, S. D.

NIENKAMP, C. GARY, Brighton, Wellington, Ohio.

PALMER, MONROE H., student, Island Falls, Maine.

REYNOLDS, JAMES, Ridgeville Corners, Ohio.

SCANLON, DONALD A., Circle, Mont.

SHAW, EDGAR M., Berkshire, N. Y., to retire.

THOMPSON, MRS. VESTA L., Sebago Lake Regional Parish, Me.

UNDERHILL, G. HUBERT, Mayflower, Englewood, Colo., to enter business.

WHISTON, LIONEL A., Wrentham, Mass., September 1.

CC Installations, Recognitions, Dedication and Ordination

BROWN, GERALD D., installation as associate, First, Akron, Ohio, March 5.

CHESWELL, AUSTIN B., installation, Durand, Rochester, N. Y., March 19.

CLIPPINGER, JOHN A., installation, First, Swampscott, Mass., March 12.

MOMENTHY, FREDERICK A., installation, Edgewood, Cranston, R. I., February 12.

SQUAW VALLEY, Calif., United, recognition, dedication of new sanctuary and installation of THE REV. FRANKLIN S. EVANS as minister, February 16.

SUNBURN, JOHN H., recognition, First, Dubuque, Iowa, March 12.

WHEELWRIGHT, FARLEY W., ordination, North, Greenwich, Conn., March 19.

E and R Installations

ENGLER, DONALD T., Nittany Valley Charge, Central Pennsylvania Synod, March 12.

HENNING, HAROLD A., Blue Ridge Charge, Lancaster Synod, March 5.

HENRIE, RODNEY A., Grace, Mount Carmel, Pa., March 12.

KUMMER, GERALD F., associate pastor, Salem, Louisville, Ky., March 12.

ROSCHY, ROBERT W., First, Burlington, N. C., March 12.

SECHRIEST, LLOYD E., Carthage, Cincinnati, Ohio, March 5.

STOCK, ROY J., Peace, Bennett, Iowa, March 12.

Received into E and R Membership

ENGLER, DONALD T., Howard, Pa., by Central Pennsylvania Synod, from the Methodist Church, March 6.

SARRIO, ANTHONY H., Pitcairn, Pa., by Pittsburgh Synod, from the Congregational Christian churches, March 15.

CHRIST CHURCH, Squaw Valley, Olympic Village, Calif., by California Synod, March 6.

FAITH CHURCH, Sacramento, Calif., by California Synod, March 6.

MISSION VILLAGE CHURCH, San Diego, Calif., by California Synod, March 6.

E and R Minister Dismissed

RUOSS, MERYL H., New York, N. Y., by New York Synod, to the United Presbyterian Church in the U.S.A., March 1.

Newly Vacant E and R Pulpits

Kansas City Synod—St. Paul's, Napoleon, Missouri.

Lehigh Synod—Egypt Charge, Egypt, Pa.; Zion, Allentown, Pa., (associate pastor).

Missouri Valley Synod—St. John's, St. James Charge, Jackson, Mo.

Northern Synod—St. John's, Faribault, Minnesota.

Northwest Ohio Synod—Galion Rural Charge, Galion, Ohio.

Philadelphia Synod—Linfield, Linfield, Pa.

Pittsburgh Synod—First, Youngwood, Pa.

Reading Synod—St. Matthew's, Kenhorst, Reading, Pa.

Rocky Mountain Synod—Zion, Gering, Nebraska.

Texas Synod—Bethany, New Orleans, La.; Orange Grove-Tynan Charge, Orange Grove, Tex.

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